The Episcopal Recorder.

TRUTH AND PEACE.

VOL. XXI. PHILADELPHIA, SATURDAY MORNING, APRIL 8, 1843. NO. 3.

The Episcopal Recorder.

REV. JOHN A. CLARK, D. D. }
" WILLIAM SUDDARDS, } EDITORS AND PROPRIETORS.
" STEPHEN H. TYNG, D. D. }

PUBLISHED EVERY SATURDAY MORNING BY
WILLIAM STAVELY,
At No. 12 Pear street.

TERMS.—The price is $2 50 per annum in advance, or $3 at the expiration of three months. No subscription received for a less term than six months. A notification to discontinue must be made at least one month previous to the expiration of the year. No subscription will be discontinued until arrearages are paid, except at the option of the Publishers.

Poetry.

From the Magnolia.

"LOOK ALOFT."

Is the night around thee,
Hath the tyrant bound thee,
Fortune known so oft:
Cease thy sad repining,
Lo! a star is shining,
Look aloft! look aloft!

Look, where bright before thee
Beams a planet o'er thee,
Gloriously, but soft!
Seems the hour not brighter,
Feels the chain not lighter—
Look aloft! look aloft!

Fond, in future hours,
Life shall bring thee flow'rs,
As youth knew them oft;
Banish, then, thy sadness,
For a holy gladness—
Sent thee from aloft.

And when earth is dreary,
Hopes grow sick and weary,
As we feel them oft;
Cheer thee—do not languish,
Let thine eye of anguish,
Look aloft—look aloft.

For the Episcopal Recorder.

"THOU ART MY ROCK."

"Rock of Ages cleft for me
Let me hide myself in thee;"
Let my heart to thee be bound,
Let my trust in thee be found,
Let my faith behold my king,
Let my voice his praises sing.

Though my tears in sorrow flow,
Though my soul lie deep in wo,
Though my form with age be bent,
Though my heart with anguish rent,
Still to Jesus let me flee,
Lamb of God who died for me.

Soon this life will pass away,
Soon this form return to clay,
But this mortal then shall be
Changed to immortality,
And mine eye the king shall see,
Rock of Ages cleft for me.

S. M.

Philadelphia, March 18th, 1843.

For the Episcopal Recorder.

THE WORK OF THE HOLY SPIRIT.

(FROM RECOLLECTIONS OF EDINBURGH.)

In the glorious *Reformation* which burst upon the world in the sixteenth century, no new elements were called into operation, no new truths emanated from the source of light. The same grand and indestructible principles that animated and transformed the early apostles, and shed their genial influence over the infant Church, came forth like the sun from behind a mass of clouds, and spread verdure, and beauty, over a moral wilderness. The cold exhalations arising from a common depravity, together with the noxious vapors overhanging the stagnant pools of monastic institutions were rolled away as creation's midnight, when "the Spirit of God moved on the face of the deep;" and *regenerating truth*, like the pure and beautiful element to which it is often compared, gushed from its unsealed fountains, reflecting on its bosom every hue of the overspreading heaven. "*The word of the Lord had free course and was glorified.*" And now in the great *Protestant* movement, apparent in the Church of God, it is not implied that any of the life-giving principles of the Gospel have disappeared from the moral horizon, though we talk of the "mists of ages" and of the darkening tempest raised by the pride, and the passion, and prejudice of man. No, blessed be God, though some evince a *tasteful* predilection for the sombre and magnificent rites of antiquity, and a love to linger among the time-honored, and time-worn "*Traditions of the Fathers,*" "the truth as it is in Jesus," is set forth with a faithfulness, fervency and power, rarely if ever excelled; and the Bible, *the Bible* we have in our hands as unpolluted as when the Great Head of the Church bequeathed it to man as his unalienable birthright! What then? Why in the stillness that has succeeded the refluent tide of holy indignation, which at the Reformation dashed its swollen waters on every shore, men's minds have been lulled into a dreamy security. The wild and dreadful past has been in some measure forgotten; the truculent features of the "*mother of abominations,*" have been partially concealed beneath the embroidered veil of *fair pretences*; and many, neither indifferent to the cause, nor unprepared for the onset, have mistaken physical imbecility for enmity subdued. Hence it is that while all is hushed within the camp, and the gentle twilight of an unruffled composure has predisposed to rest, the startling sound of moving hosts comes like the swell of angry ocean, and the shout of anticipated victory is scarcely suppressed beneath our walls! In Scotland—the home of the indomitable Covenanter—in England,—on the shores of Geneva,—on the banks of the Rhine,—and on the consecrated soil of this rising Republic, *Rome* is unfurling her banner to the breeze; and in proof of her growing ascendancy, papal edifices are every where rearing their columns in companionship with the more humble temples of Protestant worshippers. Such being the case, it behoves the soldiers of the cross to rally around the standards of their belief, to point to their colors, and in the strength of their glorious Redeemer, "*contend earnestly for the faith which was once delivered unto the saints.*"

It was with these views that some years ago, an association of Episcopal clergymen in Edingburgh, determined to deliver a series of lectures on the "Work of the Holy Spirit," as forming an important and interesting portion of Scripture truth, and as standing conspicuous among the lofty and guarded range usually denominated "*the doctrines of Grace.*" An announcement was made by placards throughout the city; and the discourses were to be continued every night for nine successive Sabbaths.*

Although Edinburgh had for many years been blessed with a great majority of learned, eloquent, and evangelical ministers, the advertisement referred to produced quite an impression on the community. The doctrine it brought to view, was a bright beam of "*that light shining in a dark place,*" obstructed in many minds by fragments of an inert skepticism imbedded in the heart, that had lain unmoved perhaps amid the disturbing forces that reorganized the inner world, when the man became a "*new creature in Christ Jesus.*" If they could not say with the disciples at Ephesus, "*we have not as much as heard whether there be any Holy Ghost,*" some were at least in the dark, in respect to his nature, character and operation. "The *provision* of redemption" was clear, as its need was heartfelt; but its *application* lay wrapped in mystery. When therefore on the first Sabbath evening the gates of St. James' were thrown open to the public, multitudes of all denominations were found eager to enter, and the Chapel became crowded to excess.

Week after week that eager throng listened with deep and silent attention to the important truths set before them; and so interested did the ministers become in their delightful theme, that towards the close of the course the bells of the city would sometimes announce the hour of *ten*, long before the services were brought to a conclusion, which circumstance is sufficiently conclusive in a land noted for *order* and *sobriety* in matters of religion. That the Holy Spirit thus honored did not baptize with his gracious influences that waiting people, no one may dare to say, though the evidences that would generally be looked for in *this country*, were *not* apparent. The seed was sown,—sown in faith, with a calm, solemn, steadfast dependence on the quickening energy of Divine grace, an unwavering conviction of the reality and fulness of Redemption,—an unclouded belief in the truth of the promises—together with a composed reliance on the infinite wisdom of God, in adapting the appointed means to the accomplishment of the noblest results: and if those servants of the most High, saw not the first movement of spiritual life in the deep recesses of many a throbbing heart before them, it was not because a risen Saviour was not present by his Spirit.

The hints thus presented, may not be deemed inappropriate at this particular crisis when "the enemy is coming in like a flood," and threatening to sweep away the only hope, the only security of a ruined world, "*By grace are ye saved through faith, and that not of yourselves, it is the gift of God.*"

A. W. M.

Tennessee, March 19, 1843.

For the Episcopal Recorder.

THE NEED OF ENTHUSIASM.

Messrs. Editors,—The question is often asked amongst us, Why does so little success attend the ministrations of the Episcopal Church? There may be less occasion for it in Philadelphia: but in the country we cannot avoid its frequent repetition. Other meetings, especially of late, are generally full—*our* places of worship, too often, half empty. The difference is not so much in doctrine: for wherever ministers of the Gospel have the same end in view, they must put forth nearly the same doctrines, as the means of accomplishing them. All who make it their aim to convert sinners to Christ, and to urge his followers on in the way of life, will proclaim mostly those truths that lie upon the face of the Scriptures, applying them by means of facts and common experiences palpable to the observation of men at large.

Nor is it that our clergy are behind others in point of talent, intelligence, or general respectability. Not to boast at all, the reverse is very frequently true.

What then is the secret? Something may be said in respect to our services as requiring familiarity, and some degree of literary intelligence to make them interesting to the worshipper. Nor would it be impertinent to remark, that others feel more at liberty in the use of new measures to secure the attention of the multitude, particularly of the lower class. In the very place where I am now writing, I am told that many are drawn to one of the meetings just to watch those who come forward to what is called the mourner's or anxious seat. Similar facts are of common occurrence.

But I am not attempting a complete exposition of this subject. A single point in the case is what I have chiefly in view. In the estimate of some of our laity, and it appears to me with truth on their side, a main difficulty is *the want of enthusiasm on the part of our clergy and people*—that temper of mind to which Coleridge refers in the first of his Lay Sermons, when he repeats: "*Nothing great was ever achieved without enthusiasm.*" This is the same quality of which Madame De Stael speaks in her Germany, affirming that its possessors judge more correctly of the highest truths, than is possible for men in the ordinary low state of the affections—the same that apparently revealed itself to the poet, when he uttered:—

"Est Deus, in nobis agitante calecimus illo."
A God dwelling in us enkindles the ardor we feel.

I trust none of your readers are afraid of the word. It properly signifies, what we teach as a main doctrine of Christianity,—*God dwelling in us.* Without *this*, in fact, we are not the disciples of Christ: for without the actual presence of the Divine Spirit in our souls, we have no life in us.

But I mean to speak of the public ministry of the Church. In this we must have more than that low degree of heavenly fervor, which is *indispensable* to our personal salvation—we must attain that measure of it, which the world will stigmatize by an abusive application of the term here in view. In the absence of this qualification, where can an instance be found of any signal and real success in the work of human salvation? In certain circumstances the Church may outwardly flourish with only such degrees of earnestness in the publication of truth, as are commonly witnessed: but in times like the present, he that does not speak as loudly as his neighbours is in great danger of not being heard at all. As to a noisy mode of preaching, or any thing that goes beyond the natural expression of an apostle's feeling, I am not its advocate. I speak of real earnestness, that which cannot be mistaken by the multitude, that which no man feeling the worth of souls and filled with true zeal for the glory of God, can ever avoid. How far this prevails in the Episcopal pulpit, I do not here attempt to decide: but I repeat, where it is wanting, we cannot hold our way in the public esteem with the principal denominations around us. This may be determined, either by reference to current history, or to the character of the Christian dispensation. God will not bless any ministrations that in their coldness belie the Spirit of Christianity. The ministers of God must be the true representatives of their Saviour, or have little part in his work.

C. S. A.

* The course and arrangement was as follows:

Introductory Lecture, Rev. Mr. Craig. The Holy Spirit, the Author of Regeneration, Rev. Mr. Wynne. The Holy Spirit, the Convincer of sin and of Righteousness, Rev. Mr. Turner. The Holy Spirit, the Helper in Prayer, Rev. Mr. Langston. The Holy Spirit, the Glorifier of Christ, Rev. Mr. Craig. The Holy Spirit the Sanctifier, Rev. Mr. Wynne. The Holy Spirit the Comforter, Rev. Mr. Turner. The Danger of Grieving the Holy Spirit, Rev. Mr. Langston. The Spiritual Life, Rev. Mr. Craig.

ANOTHER TRIBUTE TO THE MEMORY OF BISHOP GRISWOLD.

We inserted in our paper two weeks since the testimony of the Rev. Mr. Stow, of the Baptist denomination, to the excellency of our late presiding Bishop's character. There are few clergymen in that highly respectable denomination, whose standing is more elevated, whose character is more transparent, or whose judgment is more matured and well balanced than that of the Rev. Dr. Sharp of Boston. It appears that Dr. Sharp had long cherished a very great admiration of Bishop Griswold, and the Sunday following his sudden demise, he delivered to his people, in Charles street Baptist Church, a discourse, relating wholly to the character of the christian bishop whom he so much admired. A correspondent of the Boston Mercantile Journal, who listened to the sermon, obtained an extract from it which has been published in that paper. This correspondent, in introducing the extract, remarks in relation to Dr. Sharp's discourse: "As a testimony to departed excellence, it appears to me pre-eminently just; and it was hardly less grateful to my feelings as a tribute of respect and affectionate remembrance, from a divine of a different persuasion from the distinguished prelate whose virtues he commemorated, who could, nevertheless, so correctly appreciate and ingeniously portray the peculiarities of what he denominated 'that almost faultless example, as shrinking and as modest as it was excellent.' The whole discourse was alike honorable to its estimable author and to the revered dead."

The correspondent thus proceeds:—

"The discourse was founded on 1 Tim. iii. 2: '*A Bishop, then, must be blameless.*' After illustrating the occasion which called forth the expression of this sentiment from the apostle, and showing in what respects a bishop must be blameless—as to his temper and spirit—as to his conduct—and as to his doctrine—and the reasons which demanded it—and how beautiful it is, when he who is the expounder of the mild, and pure, and benignant precepts of the gospel, is a daily, consistent and living illustration of those precepts; when he might say, although he would be the last to do it, 'Ye have me for an example, how meekly, and humbly, and forbearingly, and piously, ye ought to walk,' the venerable preacher proceeded as follows:"—

"Such, I have no doubt, has been the sweet and genial influence of that estimable and venerated divine lately deceased, over many a mind. Without being conscious whence, and from whom, they received the impulse and the aspiration—almost the very sight of that form that was the embodiment of whatever was meek, and humble, and gentle, and pure, wrought in them a temporary reverence and admiration of virtue and goodness. And where the sentiment was previously, it kindled up the desire, and incited to efforts, to make greater attainments in the Christian life.

"I confess to you, that I never beheld the form of that eminent minister of Christ, without a feeling that there stood before me a representative of a purer, a simpler, and a more pious age. I love to go back—nay, I went back unconsciously, to the close of that age when he, the last of the apostles, was on the isle of Patmos; and it filled me with delight to lose myself, in the presence of the simple, but reverend man, in the illusion that I saw him who, a bishop himself, was pre-eminently simple, humble, and affectionate.

"When I heard of the sudden decease of Bishop Griswold, I felt that in no minister I had known, had the text received a more complete and beautiful illustration. The first impression you received, was, that he was simple yet dignified, humble yet possessing true self-respect. And however intimate you might become with him, all your succeeding impressions would be the same, only increased. I have heard him preach on ordinary occasions, and I have listened to charges addressed to his clergy. All was simplicity; there was no magnifying of his office, no assumption of authority, no airs put on for the occasion. He was as humble and as modest in his whole deportment, as the most obscure among the brotherhood. He seemed entirely to forget himself in the truths which he preached. And he was anxious that his clergy should forget themselves. The style of the discourses which I heard, was like himself, perfectly simple. There was nothing ornate, nothing said or done for mere effect. One of his texts was, 'We preach not ourselves—but ourselves your servants for Jesus' sake.' The sermon was truly evangelical, experimental, and practical. He was, as Cowper says:—

* * * 'Simple, grave, sincere;
In doctrine uncorrupt; in language plain—
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he fed,
Might feel it too.' * * *

"And although he was, no doubt, sincerely attached to his church, and laudably and zealously sought to promote its interests, yet he was not a bigot. He was a lover of all good men. He mingled with them in their religious worship. Well do I recollect, some years ago, when there was a more than ordinary attention to the subject of religion in a neighboring town, having the good Bishop as one of my hearers. And it was not uncommon for him, high as he stood in the Church, to preach in unconsecrated houses. He was a man of catholic feelings, and cultivated catholicity.

"In connexion with simple habits and manners, and simplicity of mind, which might be attributed partly to physical organization, and to his condition in early life, it is proper to add that he was blameless. He attained to an age without reproach. There was no stain upon him, that you could have wished were not there. There were no serious defects of character. His reputation was untarnished. There was no duplicity, no inconsistency of conduct, no imprudences in his social intercourse, no seeking for applause, no appliances to the vanity of others to gain their favor, no unworthy compliances with the follies of the world for the sake of gaining the friendship of worldly men. There were none of these things to regret, and to make you wish that he had been otherwise.

"He was an example to ministers, as to doctrine, gravity, sincerity, and charity; and simplicity was like a beautiful thread which gave a color and texture to his whole character.

"Such, for more than twenty-five years, has been my estimate of Bishop Griswold, as a minister, as a Christian, and a man. The first time I saw him I felt a pleasing reverence for him, which, by slight interviews and more public opportunities of observation, has been greatly increased. And when he suddenly dropped into the grave, like a shock of corn fully ripe, I felt that I could not allow him to pass away from the world without rendering my feeble tribute of respect to his many virtues. When his image has come up to my mind, as it often has, I have thought of him, not as an Episcopalian, but as a Christian bishop, adorning his exalted station not so much by his robes of office—'his mitre and his vest'—as by his being clad from head to foot with the vestments of simplicity. I have thought of him as a beautiful exemplification of what a Christian minister of any denomination ought to be, as to spirit, behaviour, and devotedness to his Master's cause."

From Mr. Cheever's Address.

CHRISTIAN EDUCATION.

Connected with the Christian Sabbath, another element not merely of national greatness, but, considering the peculiar nature of our institutions, of national existence, is that of A CHRISTIAN EDUCATION. Education alone will not save us. Much has been said, and justly, on the necessity of general intelligence as the ground-work of republican institutions; and alarming facts are arrayed as to the increasing ignorance of the people of the United States. But intelligence alone is not the qualification which the peculiar nature of our institutions renders necessary. Goodness, moral goodness, is requisite, integrity of character, sincere patriotism. That this is that part of a Christian education, which is needed more than knowledge, I hesitate not to affirm. Without it, the universal diffusion of knowledge will but prepare this country to become a mere gladiatorial arena of contending parties, where pride, selfishness, passion in every shape, may have room to battle for the victory. Now, it is not Common Schools alone that can make a Christian education; if they be separated from the Gospel, or the Gospel separated from them, it is plain that they do but train the evil in men's hearts for a more skilful, desperate, unprincipled conflict for victory, and what are called the spoils of victory.

There are two things needed in the common education of this country more than in that of any other country on earth; *a religious morality*, and that great and noble quality, which, in spite of the priceless excellence of our institutions, and their claims upon our affections, we are in danger of losing, A LOFTY PATRIOTISM. The education demanded is one of self-discipline, self-government, and the merging of private ends in the common welfare. It is already proved that in no country in the world are there so many temptations to private selfishness as in this; temptations to convert our country's sacred service into a mean and miserable scramble for office. In other countries the frowning buttresses of despotism will stand, though private selfishness prevails and rages; but our institutions are so open and ethereal, and yet so complicated, and so delicate in their adjustment, they suppose so much sterling principle, such forgetfulness of self, such regard to truth and righteousness, that without these qualities they are nothing; they cannot last, they are not fit for the government of a people destitute of self-discipline. Our government is indeed the government not so much of the people, as of themselves by the people; and it would be a new thing indeed in the world, if a mass of men, by the mere circumstance of being massed together, should develope qualities, which they do not possess personally and singly. Our government is an attempt to disprove the bitter sarcasm of tyrants, that mankind cannot govern themselves; and in truth mankind have generally been so destitute of moral principle, that they have had to appoint perpetual dictators against the violence of their own passions. Be assured that if men had been fit to govern themselves, they would have done it; despots would have been monsters unknown. Most fearlessly do I assert that men do *not* know how to govern themselves except by the guidance of God's Spirit. This fits men for self-government, but we know of nothing else that will. A common school education which consists in mere intelligence, will never produce this fitness. I repeat it, a CHRISTIAN EDUCATION is supposed, as absolutely necessary, as the ground of permanence and success in our institutions. Let a single generation grow up without it, and though ever so saturated with knowledge, we are lost. If our common schools and other educational interests be penetrated with the influences of the Gospel, we are saved. The Sabbath and the Pulpit constitute a most essential part of the education, as well as the manly discipline, of this country. The Pulpit, the Sabbath, and the Common Schools, will all have to unite in the incessant application of holy influences, as well as the communication of knowledge, if our country's institutions are to be preserved.

From the Post for the Evangelical Press.

PAUL AT ATHENS.

He comes to ATHENS, the "Eye of Greece" and self-esteemed light of the world. A man of diminutive stature, plain garb, unpretending appearance, a seeming outcast and unattended Jew, might be seen upon the heights, where he stands gazing, now upon the cultivated fields and gardens around, now upon the bright sky and blue heavens overhead, and now forth upon the broad Ægean sea, dotted with its beautiful islands, its rippled waters sporting with the sun-beams, or reflecting like a mirror the smiles and beauty of the Lord. As he walks the streets, he is seen lifting his sight to the top of the monumental column, and directing it along the massive and rich colonnade, he looks into the doors of their temples, and seems to scan intently every scene and object. He lingers also around the places where philosophy gave instructions on wisdom, and is seen on the outer verge of admiring groups, and while he listens displays impatient disapprobation. Though in the nation where Socrates was condemned to die for his opinions, he may be found in the market place disputing with the Gentile, and in the synagogue with the resident Jew; and both quail before the power and are startled by the character of his words.

Why did he speak thus, and *whence this daring course of action?* That sea, those hills, that sun had failed to lead to a discovery of Eternal power and *a Godhead*. Those temples had altars inscribed *to the unknown God*, and were the resort of worshippers whose hearts were as cold as the marble of which they were constructed. Athens was the home of thirty thousand deities. The intellect that reared those splendid structures and the zeal that maintained their services were all unsanctified. The men he met were living corpses, dead while they lived. There was there no God, no Saviour, no hope. "'Twas Greece, but living Greece no more," and justified in a spiritual and religious view the poet's impassioned comparison of her modern with her ancient state, when he likened the former to a beautiful corpse, whose material, symmetrical organization remained, while the beauty and charm of "life" had fled, and which was just in the stage

"Before Decay's effacing fingers
Had swept the lines where beauty lingers."

Arts, arms, science, philosophy, government, every thing barely intellectual flourished at Athens. But it was, though the proudest production of human effort, to a spiritual eye nothing but an affecting, self-reared monument, unconsciously, undesignedly testifying that "the world by wisdom knew not God."

And when the "philosophers" encountered him as they came to the rescue of their several schemes, and after they had tumultuously hurried him along to Mars-Hill, amid the conjectures of some and the jeers of others at the "babbler," he rebuked, he reasoned, he thundered, he commanded repentance in the name of the God he declared to them. He pointed to the judgment, and showed them the Crucified coming in the glory of the Father with his holy angels, "no more to bleed, no more to die;" and displayed a "spirit stirred" by Gospel piety, zeal and hope. He held the light of truth over their idols, and exposed their nothingness.

It requires but little effort of imagination to conceive how contemptible even to the eye of reason, in the light from heaven which streamed in upon those dark temples of idolatry during the apostle's speech, those senseless images appeared, compared with the "living throne, the sapphire blaze" which he unveiled before their astonished minds; and that he did, *in effect*, by the word of truth what Josiah did *literally* at the time of his reformation, when he ground the idols of the land to powder, and scattered their dust broad-cast, in contempt and indignation upon the persons of their living dupes, and the graves of their departed worshippers. 2 Kings, 23; 2 Chron. 34. He assailed their pride; he braved their power; he defied their divinities; and *the implication running through all he said and did was this: their enmity to God and their danger in view of "the day of the perdition of ungodly men."*

STRANGE INCONSISTENCY.

Men will wrangle for religion; write for it; fight for it; die for it; anything but—*live for it.*

ALEXANDER I., EMPEROR OF RUSSIA, HIS RELIGIOUS CHARACTER.

A correspondent of the New York Observer resident in Europe, furnishes the following interesting narrative in relation to the religious character of Alexander.

"I will not speak of the political and military career of this prince, it is known to all the world. Who has not heard of the great struggle of Alexander I. against Napoleon? Who knows not that the czar, after seeing his adversary in the very heart of Russia, and seated upon the smoking ruins of one of his capitals, pursued him to Paris and overturned a throne gained by fifty victories! These wonderful events astonished the world, and form an interesting portion of modern history.

"But the religious life of the emperor Alexander is much less known; it is hardly spoken of in the journals; men of the world view it for a moment only as furnishing matter of derision. Pious persons are aware, indeed, that this monarch possessed a living faith in Jesus Christ, but they do not know all the particulars of this conversion. I have had the privilege of reading on this subject accurate and authentic documents, and I hasten to abridge them for your readers.

"ALEXANDER, born at St. Petersburg in 1777, remained during nearly twenty years under the direction of the empress Catherine II, called by the French infidels the *great Catherine*:—an infidel, and a haughty and immoral woman, who concealed her vices under the veil of liberalism and philanthrophy. She was the friend of Voltaire; she invited the impious *d'Alambert*, and then the materialist *Diderot*, to direct the education of the princes of her family. They both refused, because they preferred to burn incense to their great Catherine at a distance, rather than place themselves in her power. We may thus see under what a detestable influence the young Alexander passed his first years. He heard around him only the maxims of infidelity; he witnessed only conduct contrary to Christian morality. His preceptor, Colonel *Laharpe*, a Swiss, was doubtless a well educated and amiable man, but he did not possess vital Christianity. Thus the prince Alexander was almost wholly deprived of a religious education. The love of greatness and pleasure met in him no check; he lived as kings live who are ignorant of the Saviour. Still (and he himself confessed it afterwards), amidst all the splendor and pleasures of earth he never tasted happiness. In vain he sought to stifle the voice of conscience; the thoughts of judgment and eternity caused him painful anxiety. Often he resolved to lead a better life; but his purposes of reformation vanished like the morning cloud.

"The work of divine grace in him was begun by severe trials. He had ten times been defeated in his wars against Napoleon; he saw this formidable adversary marching triumphantly to the conquest of the world; and he, unhappy czar, was forced to fall back even to the borders of the polar sea. What sad reflections, what dark forebodings must then have filled his mind! and with what ardor must he, in his distress, have turned his thoughts to Him who could alone break the power of Napoleon! In 1812, under the most critical circumstances, Alexander had an interview with the celebrated *Yong-Stilling*, and he asked of him the proper cause to quiet his conscience. Unhappily Stilling, though renowned for his piety, had not clear views of the gospel, he spoke to the emperor only of the sovereignty of God, and of the duty of observing all his commandments. He did not speak, at least sufficiently, of the great salvation procured by Christ and of the pardon of sins offered to the believer. This interview afforded neither light nor consolation to the soul of Alexander.

"But from this time he endeavored to subdue his passions and control his naturally irritable temper. He read diligently the Bible which he carried constantly with him, and tried to obey scrupulously the divine law. Vain attempt! for as St. Paul says, he found in himself no good thing. (Rom. vii. 18.)

"Such was his spiritual condition when he set out from his capital upon the famous campaign of 1813. A lady of his court, acquainted with the conflict of his mind, put into his hands at the moment of his departure a copy of the 91st Psalm, entreating him to read often this song of the royal prophet. The emperor took the paper hastily, put it into his pocket, and thought of it no more. Having reached the frontiers of his empire, he heard a Greek bishop preach upon the 13th verse of this psalm: '*Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under foot.*' This discourse fastened his attention, and that evening, looking over his papers, he found the copy of this Psalm; he read it with emotion, and thought he saw in the circumstance the hand of Providence. Some time after, he heard read a letter of Mrs. de Krudener, and was struck with the feeling manner in which she spoke of the mercy of God manifested in Jesus Christ for sinners. Immediately the thought struck him that the writer of this letter might relieve the anxiety of his mind.

Mrs. de Krudener, the great-grand-child of the illustrious Marshal Munich, was born in 1765. Endowed with uncommon beauty of person and great intelligence, she gained in her youth the respect of her fellow men. Having married an ambassador at Berlin, in 1788, she held the first rank in society, and drew the attention of Europe by her novel entitled *Valerie*, in which is related a part of her own history. But Mrs. de Krudener perceived at last the emptiness of all earthly pleasures. She secluded herself for several years from society, and did not appear in public till 1806. Then, she spoke with earnestness of the mercy of the Lord, and devoted herself to offices of benevolence. Men in power were displeased with her pious labors; literary men, and even some rationalist pastors accused her of being a *new light*, a *silly enthusiast*, and of yielding to the impulses of an ardent imagination. I have not time here to follow Mrs. de Krudener in all her evangelical labors, which deserve a separate article. Enough to say that, in 1816, wishing to converse with Alexander, she went to *Heilbronn*

where the emperor then was. He had often reflected on the contents of her letter; and when his secretary announced to him Mrs. de Krudener. . . . —'Mrs. de Krudener,' Alexander three times exclaimed: 'oh! what a providence! where is she? Let her enter immediately.'

"The conversation was deeply serious. Mrs. de Krudener turned the emperor's attention to his state as a sinner, and begged him to seek deliverance at the feet of Jesus.—'No, sire,' she said to him earnestly, 'you have never approached the God-man as a criminal supplicating pardon. You have not obtained forgiveness from Him who, alone in heaven and upon earth, has power to forgive sins. You have not yet humbled yourself in the dust at the feet of Jesus. You have never said, like the publican, from the bottom of your heart: *God! be merciful to me a sinner!* And this is the reason you have no peace. Listen to the voice of a woman who has also been a great sinner, but who has found pardon for all her sins at the foot of the cross of Christ.'

"With such fidelity did Mrs. de Krudener speak to Alexander for nearly three hours. The emperor, being reproved by his own conscience, and by the word of the Lord which was a two edged sword, shed abundant tears, he could only answer in words interrupted by sobs. Mrs. de Krudener, fearing she had gone too far, said to him: 'Sire I ask pardon for the time in which I have spoken to you; believe me that it is in the sincerity of my heart and before God that I have told you these truths; I have done it to fulfil a sacred duty towards you.' 'Dismiss your fears,' replied Alexander; 'my heart approves all your words; you have helped me to discover in myself things which I have never seen there before; I thank God for it. I need to have such conversations frequently, and I beg you not to go away.'

"Europe was still, at this time, deeply agitated. Napoleon having returned from the island of Elba, had resumed his crown, and summoned three hundred thousand men to arms to try again the fortune of war. No one could tell how this new conflict would end. Alexander went to Heidelberg in the month of June, 1815, and Mrs. de Krudener arrived there the day after him. They prayed together and read the word of God. It was pretended by some that these interviews had a political design; but nothing is more false. Mrs. de Krudener attached higher importance to eternal things than to the perishable objects of this life, and Alexander had such a desire to grow in the knowledge of the truth, that he was always the first to point out passages of the Bible for the subject of conversation. The remarks which he himself made showed that he was guided by the illumination of the Holy Spirit.

"The faithful pastor, *Empeytaz*, accompanied Mrs. de Krudener. The first time he appeared before the emperor, after a moment's conversation, in which Alexander spoke with grief of the disorders of his past life, Mr. Empeytaz took the liberty of asking him this question: 'Sire, have you now peace with God? are you assured of the pardon of your sins?'—Alexander was silent a moment; then looking to heaven with a calm countenance, he said in a firm voice: 'I am happy, yes, I am very happy. I enjoy peace;—the peace of God. I am a great sinner; but since this lady (pointing to Mrs. de Krudener) has shown me that Jesus came to seek and to save that which is lost, I know and believe that my sins are forgiven. The Word of God says: He who believeth on the Son of God, God the Saviour, is passed from death unto life, and shall not come into condemnation. I believe, yes, I have faith. . . . But I need pious conversation, I need to tell what passes in my mind, and to receive advice. I need to be surrounded by persons who will help me to walk in the Christian path, to seek not things that are upon the earth, but to set my affections on things above.'

"Alexander derived much advantage from reading the Bible. He said one evening to Mrs. de Krudener, Mr. Empeytaz and other friends, that God had for a long time given him a taste for this reading, and that every day, whatever might be his occupation, he read three chapters: one in the prophets, one in the gospels, and one in the epistles. Even during the war, and when the cannon thundered around his tent, he did not allow his religious exercises to be interrupted. He added that, since he had felt the power of the grace of Christ, he felt a calmness and a peace accompanying him in all the scenes of life.

"One day Mr. Empeytaz spoke to him of the efficacy of prayer, and cited several remarkable examples. Alexander replied: 'And I too, can confirm what you say, having often been in difficult circumstances and been relieved by prayer. I will tell you one thing which would much astonish the world, if it was known: that is, in my conferences with my councillors of state who are far from holding my principles, when they express their infidel opinions, instead of disputing with them, I pray silently, and I see them gradually arrive at just and proper conclusions.'

"At another time, Empeytaz spoke to him of the necessity of walking by faith, and called to mind the example of Abraham: 'Oh! yes,' he replied, 'he needed to have this simple and living faith which looks only to the Lord, which hopes against hope; but courage was necessary to make him consent to the sacrifice of his son Isaac. This is what I lack; ask of God to give me strength to sacrifice all for Jesus Christ, and to confess Him openly before men.' Upon this, all present fell upon their knees. The prayer ended, Alexander rose, his eyes bathed in tears, and his face beaming with the sweet joy which the feeling of peace with God insures.

"At the commencement of the war of 1815, Napoleon obtained some victories over his adversaries. The emperor Alexander, however, was not discouraged. He animated those who surrounded him, by exhorting them to trust in the Lord. A few days after came the news of the battle of *Waterloo*, and Alexander, seeing Mr. Empeytaz, took him cordially by the hand, saying: 'Ah! my dear friend, to-day we ought to render thanks to God for the protection he has afforded us.' He was the first to kneel down and pour forth tears of gratitude at the feet of his Almighty deliverer. On rising from prayer, he said: 'Oh! how happy am I; my Saviour is with me. I am a great sinner, and yet he deigns to make use of me to procure peace for the nations. Oh! if all these nations would understand the ways of Providence, if they would obey the gospel, how happy would they be!'

"Alexander must go to Paris. He arrived there the 14th July, 1815. His position was delicate; all eyes were fixed upon him, and every step he took was watched. He was aware that the infidels, whose principles he had abandoned, would heap upon him bitter sarcasm, but nothing could shake his faith. He knew that 'all who will live godly in Christ Jesus shall suffer persecution.' (2d Tim. iii. 12.) The gospel had, by the power of God, imbued his whole soul. He felt that he ought publicly to confess Jesus his Saviour. Still he distrusted himself, and said to his friends: 'Pray for me, that I may be preserved from the bad influences of a residence in Paris. Hitherto, by the Divine protection, I have resisted its temptations, but man is so feeble that, if he is not assisted with grace from on high, he yields to the temptations which ever surround him. I feel the necessity of shunning the world. In the room I occupy, (at the *Elysee Bourbon,*) I enjoy much quiet; I see nothing and hear nothing which interrupts my duties; I study, I read the Bible; I commune with my God in prayer, and I perceive in all things his merciful protection.'

"His life was threatened several times; an attempt was made to poison him. His friends were alarmed. 'Be not disturbed, God is here,' said the emperor to them; 'yes, God is here; he keeps me; I fear not; Jehovah is with me; I fear not what man can do unto me.' He inculcated by his example the forgiveness of injuries. One day Mrs. de Krudener showed much pleasure because he had treat d generously a man who had injured him: 'Madam,' he replied to her, 'I am a disciple of Christ; I keep the gospel constantly with me; I know nothing else; and I think that, when one compels me to go with him a mile, I ought to go with him twain, and if he takes my coat, I ought to give him my cloak also.' (Matt. v. 40, 41.)

"The following example of humility is quite remarkable in an emperor. Alexander had a domestic named *Joseph*. One night, just as he was entering Mrs. de Krudener's house, he said to his servant: Have you done my errand?—Sire, replied Joseph, with an ashamed look, I forgot it.—When I give you an order, replied Alexander sharply, I expect it to be executed punctually. Saying these words, he entered the parlor. Mrs. de Krudener went up to him, and inquired about his health. Alexander, self-reproached, answered only in monosyllables.—Sire, what ails you? exclaimed Mrs. de Krudener, anxiously.—Nothing, Madam, nothing; I beg pardon; wait for me a moment; I will return. The emperor went out; he accosted Joseph mildly: Joseph, forgive me, said he; I was harsh to you.—But, Sire! . . . .—I pray you, forgive me.—Joseph dared not answer. Alexander took his hand: Tell me that you forgive me.—Yes, Sire! . . . Alexander returned then to the parlor with the satisfaction of a good conscience, and compusedly engaged in pious conversation.

"With this anecdote I close my brief notice. Alexander was not free from infirmities, even after his conversion, but every thing attests that he sincerely gave his heart to Jesus Christ. He has left a precious example to kings and great men of the earth. He died in 1825, while on a journey in his empire, and the circumstances of his death are still veiled in mystery."

GAMBIER, MARCH 23, 1843.

To the Editors of the Episcopal Recorder:

Brethren—I beg to trouble you with a matter which I am sorry cannot well be dispensed with. I have had, for a good while, a communication from Bishop Chase, complaining of certain statements made by me in my address to the late Special Convention of Ohio, in an attempt to show how the debt, which now so seriously threatens the literary and theological institutions of this diocese, arose. The address was published in your paper from the Journal of the Convention. Illness has prevented me from sooner noticing the Bishop's letter. That it may at once appear why I think it necessary to trouble *the public* at all on the subject, I must quote a few lines.

After speaking of what the Bishop calls the "*errors*" of my statement, and saying that his "*reputation*," as founder of the Institution at Gambier, "*does now, and will hereafter, materially suffer*," unless those errors be corrected, he proceeds thus: "*Your statements having gone to the public, something to show their incorrectness, if incorrect they be, must soon appear. To prevent the necessity of a painful publication on my part, will you not have the goodness to publish your own correction immediately, and release the* wounded feelings of an injured brother!"

Thus it is evident that to satisfy Bishop Chase and prevent a controversy, which under any circumstances would be painful, but especially such as the successor of Bishop Chase in Ohio must necessarily be under, as regards his venerable predecessor, I must *make public* whatever I have to say in vindication, explanation, or correction. Hence, do I beg leave to publish what I have to say, in your paper.

Bishop Chase leaves no room for doubt as to the parts of my statements of which he complains. They are the two following:

1st. A line in my circular by which the Convention was called, as follows: "*Our diocesan institution at Gambier, has, as you well know, been greatly embarrassed with pecuniary difficulties from its earliest history.*"

2d. A paragraph of that part of my address to the Convention, in which it is attempted to give a *general* idea of the causes of the present debt. It is as follows:—

"It should be first understood that in 1831 when Bishop Chase resigned the charge of the institution, there was due to him and other creditors a gross debt exceeding $20,000, and though it was somewhat diminished by a sale of a portion of the North Section lands shortly after, it was subsequently made to exceed its former amount by expenditures upon buildings and improvements beyond the sums collected for those specific purposes, as will be explained hereafter. Hence in accounting for the present indebtedness of the institution, this debt, with its interest amounting to over $1,500 per annum, forms an important item in accounting for our present embarrassments."

The substance of the above paragraph was in a subsequent page, more briefly expressed in a recapitulation, thus: "The original debt of $21,500, diminished, if you please, by some $3000 realized afterwards from debts due when Bp. C. left, and by proceeds of the first sale of North Section lands, will loom as item in the present debt of at least $10,000."

Now nothing was further from my thoughts than that by those statements any injury would be done to Bp. C.; or that his feelings would be wounded; that he would take offence or require explanation. They were necessary in a proper entrance on the business of the Convention, and made in the least offensive form that could have been devised; certainly not the least insinuation or ground of suspicion that the wisdom, skill, faithfulness, or anything else pertaining to Bp. C. was implicated in them. And it is beyond my sagacity to perceive how the statement of the naked fact that, when he resigned, the institution was found to be in debt, as above stated, can be of itself injurious to his reputation, when it is considered how extensive were his plans, how multifarious his employments, and then how suddenly and unexpectedly he resigned in the midst of them, and *in what incompleteness* all were thus of necessity relinquished.

The first thing complained of is my having said in my call of the Convention, that the institution "*has been greatly embarrassed with pecuniary difficulties from its earliest history.*"

It was not meant by this that the institution had been indebted beyond its means to pay, had it been obliged to resort to the sale of property which it was desirable to keep; but merely that it had always been greatly straitened to be able to prosecute its objects without being driven to such resort. That it has been greatly embarrassed with pecuniary difficulties, *ever since I became connected with it*, I must be allowed to offer my personal and most painful knowledge as sufficient evidence. That I do no injustice to Bp. C. in saying that it was so also *in his time*, I know no way of showing so respectfully to him as by his own published declarations.

In 1828, he published his pamphlet called "*The Star in the West.*" Alluding therein to his failure in obtaining a grant of land from Congress, he uses this strong language, which I copy with the italics and capitals with which he emphasised it. "*Great will be the embarrassments which it will occasion.* THE DELAYS AND DISCOURAGEMENTS, THE DISMISSION OF HANDS, OF LABOURERS AND MECHANICS, THE CURTAILING OF MANY PLANS SET ON FOOT TO BRING THE COLLEGE INTO IMMEDIATE AND SUCCESSFUL OPERATION; all of which must necessarily follow from this disappointment, produce a deep state of mental depression from which there is no escape with life, but in renewed effort."

Wherever the pamphlet found a reader, he was "most respectfully and earnestly entreated *immediately* to inclose ONE DOLLAR, in aid of the present struggles of K. College," which appeal the Bishop stated was his "*last effort*," "his last attempt at public charity." (pp. 15 and 16.)

A little less than three years after, viz., in February 1831, which was about 7 months before he resigned, the Bp. published another pamphlet, called his "*Defence against the slanders of the Rev. G. M. West.*" The latter had said, "It appears strange that the Bp. should be in *such straitened circumstances*, unless there had been some strange mismanagement." The Bp. in answering, did not deny that the institution was in such circumstances or intimate that he felt injured by its being treated as notorious that it was; but only complains of the intimation of *mismanagement*. West had most singularly magnified the revenue from students. The Bp. answered thus: "Instead of gaining any thing by the payments from the students, though in advance, *the institution is a loser by them.* The price of provision is much higher now than when we set those prices, and unless our original plan be completed of raising more of our articles of consumption from our own domain, *the College will be ruined.*" (p. 40.) "Whether the evil here deprecated (viz. *Kenyon College in ruins*) come to pass or not, will depend on the blessing which may attend *this last publication to save our sinking college.*" (p. 44.) It disappointed in that effort; it should be said, "let the child take care of itself before it is even grown to youth, then (says the Bp.) I have done. * * * The busy scenes at Gambier Hill, &c., are cut short; the *little army of students are gone*, and in their places reign silence and *despair; our fair domain, forfeited for debts, and sold piece meal by the unfeeling creditors;* our buildings turned into scenes of intemperance; and our College a heap of rubbish." (pp. 44, 45.) The College was then, the Bishop says, "*struggling for existence.*" (p. 48.) and he begs every reader of the Defence "*to do something and that soon to keep it from despair.*"

Thus, be it marked, were affairs situated less than *seven months* before the resignation of Bp. C. In the following December he published his "*Defence against the late conspiracy at Gambier*," in which he said, "Never was there a time since we came on Gambier Hill, in which the Summary was not *in debt to us to the amount of nearly all my substance*; and even so that the College *was often pushed to great extremities to pay debts* inevitable by reason of our low prices of board and tuition of students, and the high salaries of the Professors." (p. 37.)

Now as the highest salary of Professors was $600, and none had any other accommodations for their families than rooms for students in the one college building, except as one had a separate chance, which is now the kitchen part of a professor's house; if the salaries were *high* with reference to the means of the institution (for in no other sense could they have been considered so) and if they helped to push the institution to extremities, certainly I have not been extravagant in saying it was "greatly embarrassed with pecuniary difficulties." It is manifest that my language is vastly more moderate than that of Bishop C. I said only "*great difficulties.*" He says difficulties threatening *ruin and despair*, and certain of such an issue, unless relieved by the fruits of his appeal. Now I have had no blame on Bp. C. for these difficulties. I only said what he had often said before, and so much more emphatically. I know not how I can *correct* myself without being disrespectful to him.

I come now to the second subject of complaint in my address, viz: the statement that when Bishop C. resigned, the institution owed "*a gross debt exceeding* $20,000 (or $21,500 as it is afterwards computed) and that this debt, notwithstanding the sale of certain property, of equal value and avail, which was possessed when the Bishop resigned, *should be considered as making a part of the present debt, and that to the amount of* $10,000.

That the debt was as great as was thus stated, I do not understand the communication from Bp. C. to deny. I suppose it will not be denied. The correctness of the statement, as a matter of *general estimate*, which, as will be seen directly, was all its pretension, is proved by evidence such as does not admit of dispute. After the quotations above from Bp. Chase's writings, that evidence may here be dispensed with. On the 17th of Feb. 1831, he published, that and so his appeal, then made, were successful, "*the domain must be forfeited and sold by creditors.*" In the following Sept. he resigned. Meanwhile the money received partly as the result of the appeal, and partly collected by two young men whom he had sent out, amounted to $1827.75. There is no evidence of any other donations being received between the time of the last appeal, when the domain was in such peril, and the period of the Bp.'s departure. Matters, therefore, could not have materially changed. The peril must have remained. The domain could not have been so threatened but by *debt*. It could have been no small debt to threaten the necessity of such a sacrifice as that described so strongly in the above extracts.

Now be it remembered that in stating the fact of so much debt at the period of the Bp.'s departure, I laid no blame upon him or any one else, for it. The reader is at perfect liberty, so far as my words are concerned, to suppose that had he remained, all would have been well, the debt paid long before this, and the present difficulties avoided.

But probably the chief ground of complaint is that although property, equal to that debt, has been sold since the Bp.'s resignation, it is considered nevertheless that the said debt should be taken into the account of the present indebtedness, and *that* to the amount of ten thousand dollars.

Now it is cheerfully conceded that when Bishop C. left Gambier, there was property sufficient to meet all the debt then existing. The improvements made by him, and the rise in the value of the land, up to the time of his resignation, had doubtless made the means of the institution worth at least two-fold more than both the original cost and the whole amount of the debt. The same causes continued to operate afterwards for some time, in a similar degree. These facts were not pointed at in my address, because they were known to all the diocese, and must be obvious to all persons acquainted with landed interests in Ohio, and were easily to be inferred from documents expressly referred to in my Address, as being placed before the Convention. One of these documents was a "Report on the financial state" of the institution, by a committee of the Trustees. There is no hazard in saying that when Bp. C. resigned, the property was sufficient to pay *thrice* the debt then existing. But the same might be said of the means at present possessed, were it not for the present excessive depreciation of property and the difficulty of making any sales for money. In common times, the lands now possessed, exclusive of all buildings, supposing the institution to remain, would sell for thrice the *present* debt. In common times, that debt might be met by the sale of buildings *erected since Bp. C. resigned*, and yet leave, not only the whole domain untouched, but the general condition of the property greatly improved by the carrying on of works which he had begun, and especially leaving the permanent accommodations of college students nearly or quite, twice as extensive as when he relinquished the charge.

True, such a sale would be excessively injurious. It would diminish income and deprive the Professors of their houses, all of which, except a part of one, have been erected since 1831. But a drawback of a similar kind existed as to the very property which was most available for the payment of debt at the time of the Bishop's departure, and which was afterwards sold for that purpose. The Bp. stated as the reason why he did not relieve the institution from its difficulties by selling the N. Section lands that "*it could not be done without a sacrifice.* So much land (he said in his answer, to West) is opened for sale by Congress at almost no price, that all wild lands are much below their real value, and those belonging to the College are peculiarly so. Posterity will have great reason to bless God for putting us under the necessity of withholding our hand from sacrificing the College N. Sec." (p. 48.) A partial sale was made of that tract soon after Bp. C. left Gambier, and long before he had a successor. But it was at such a sacrifice, that another was not attempted for a considerable time after. All the Section was not disposed of for nearly six years; and could all have been kept till that time or longer; instead of $22,500, it would have produced $34,000.

Enough was not realized, from any resources left by Bp. C. to pay more than half the debt, during more than five years. Hence the necessity of a loan of $15000 in 1833; the greater part of which went to relieve the pressure of that debt. Hence the connexion of the latter, and its interlineation with the subsequent embarrassments, *causing a large payment of interest* and frequently *sacrifices* to meet that interest; and hence the estimate complained of that it should enter into the account of the present debt to the amount of $10,000—an estimate which I beg leave respectfully to say, I am still of opinion is correct, so far as the original statement *professed to be accurate*; as might be more fully shown were it thought important in this paper.

Now in conclusion, I wish it understood that in the statements complained of, under the second division, I not only made no pretension to more than a *general* correctness, enough for the general object of my Address; but I expressly disclaimed any further pretension. My address was no Financial Report; it was not a business document, such as a Treasurer would make, or a Board of Trustees exhibiting their stewardship. I have no such *special* connection with the accounts of the institution as that any such a thing should be expected of me. I was opening this Convention as Bishop of the Diocese; and having proposed some general inquiries to the Treasurer and obtained certain instruments in reply, I formed an idea for myself as to the causes of the present debt; which idea I stated to the Convention as a help to the Committee that was to be entrusted with the whole matter. As to the particular statements complained of, I expressly said that "I did not profess such entire accuracy that neither of them might be increased nor diminished by a more thorough investigation," (p. 12 of Journal.) And for the aid of a more thorough examination, I referred the Convention not only to the Financial Report already mentioned; but also to a manuscript statement by the Treasurer, of Receipts and Expenditures during the last eleven years; and to his annual reports to the Trustees, audited by that body and contained in their minutes; all which documents were before the Convention.

Now it is very supposable that a statement of so little pretension in point of accuracy may be found to contain some error. It would exceed its own pretensions if it did not. Indeed I have already discovered error; important items having been brought to my notice which I had omitted to consider and by which the explanation of the debt might have been rendered still more favorable. It is very supposable also that in my judgment which Bp. C. might form of my estimate, there might be error; considering that for so many years he has had no access to the accounts. Surely we can afford to differ on such a point, without either party having his reputation injured, or his feelings wounded. For my part, I cannot see how a question as to whether the management of a certain debt left by Bp. C. enters, to this or that extent, into the account of another debt, more than eleven years after he resigned, *which management he had nothing to do with;* I cannot see how such a question is any more connected with the reputation of Bp. C. than of any body else. The management lies at the door of the Trustees who authorised it. It may have been wise or unwise; the best which the circumstances admitted or not. The circumstances, according to Bp. Chase's showing, were exceedingly difficult, when the management passed out of his hands. He thought them only seven months before, so difficult as to threaten desperation and ruin. It is supposable that the Trustees, under such circumstances, may have made some mistakes. But if they did, they have no idea of laying any of the blame to Bp. C. more than to any body else who had no manner of connexion with the business.

It may be well here to say that the Trustees derived no aid in these difficulties from money collected by me, before I removed to Ohio. All those collections were expressly for buildings, and in buildings were expended.

And now, after all, I feel as if the reader were saying to me, "Why take all this trouble; why bring this before the public; why not be satisfied with a private explanation to Bp. C.?" So I have said, again and again. And my answer is, A publication is intended by Bp. C. which may cause a painful controversy unless I publish. Whether any thing I can do will prevent it, I know not. But I will do my best; and therefore, though it does seem to be explaining what I thought needed no explanation, I will explain! I hope my efforts for peace and quietness will be satisfactory and successful.

I remain, brethren,
Yours affectionately,
CHARLES P. MCILVAINE.

The Episcopal Recorder.

PHILADELPHIA, APRIL 8, 1843.

BISHOP MCILVAINE'S LETTER.—We cheerfully comply with the request of Bishop McIlvaine in the insertion this week in our columns, of his letter explanatory of certain points in his address, at the late extra Convention of his Diocese, to which Bishop Chase has taken exception. We exceedingly regret the *necessity* that seems to exist for bringing out these explanations in a public Journal, though Bishop McIlvaine has evidently been shut up to this necessity. After the publication of his address, we received a communication from Bishop Chase, which he requested should be inserted in our columns, animadverting upon the address of the Bishop of Ohio. Though we should have been exceedingly glad in any way that commended itself to our judgment, to have gratified the much esteemed Bishop of Illinois, it seemed to us far more desirable that this matter should be adjusted by private correspondence, and we therefore declined the insertion of Bishop Chase's article, hoping that nothing would transpire publicly in relation to it. To our disappointment and regret, we saw in a short time a copy of the communication sent to us in several of our exchange papers. For this reason, and those stated by Bishop McIlvaine, we see no alternative short of the publication in one of our Church Journals of the explanations demanded. We sincerely hope that they will be entirely satisfactory. We cannot see how, in any way, and especially after the very kind and courteous explanations given by the Bishop of Ohio, the Bishop of Illinois can feel that any inferences can be drawn from the address delivered at the extra Convention, in the remotest degree derogatory to himself, and he has most positive assurance from Bishop McIlvaine, that nothing was intended but the most approbatory, and respectful mention of himself. Earnestly do we desire, and fervently do we pray, that the kindest, and most fraternal feelings may continue to exist between all the Chief Pastors of our scattered American Episcopal flock. There are so many signs of wrathful, desolating storm, in the shape of fatal error, just now, visible on our ecclesiastical horizon, that it seems most desirable that no minor, or private subjects of disagreement, should be allowed to come in to agitate our Zion. Who will not *pray for the peace of Jerusalem!* Who will not say at this crisis, in reference to our spiritual Jerusalem,—our own loved Church, *peace be within thy walls, and prosperity within thy palaces. For my brethren, and companions' sakes I will* NOW SAY PEACE BE WITHIN THEE.

OUR EXCHANGE LIST.—Our list of exchange papers has become so extended that we find no time to read many of those we receive. Religious Newspapers have of late so multiplied, and so many of these are made up principally by extracts from those that issue from the great centres of intelligence and information, that not a few of these Journals seem to be almost entire *fac similes* of each other. We have often looked through a dozen papers, and scarcely found a single item of information, or train of valuable thought, in all of them, that we did not find in any one of them. This remark applies particularly to the papers issued by a single denomination. We refer to this fact not with a view of disparaging any of these Journals, which may all be exceedingly useful in their place, but simply to assign a reason for ceasing to send our paper to a number of journals with whom we have been in the habit of exchange. We have felt the more constrained to this step, from the request of our publisher, who, like all other business men, feels that it is important in the present times to economise, and make retrenchment in everything unnecessary.

DIOCESAN INTELLIGENCE.—We have been repeatedly solicited, both by lay and clerical subscribers residing in the different dioceses, to publish, regularly, under their own appropriate heads, in addition to the items of diocesan intelligence that we have hitherto given, the *Episcopal appointments*, and other *Ecclesiastical notices* of interest connected with each of those respective sections of the Church. We have partially carried out the idea in our paper this week, and shall hope to make this department of our paper hereafter still more perfect.

LENT REFLECTIONS.

THE SUFFERINGS OF CHRIST.—In the remarks we offered last week, we called the attention of our readers to the moral influence which the sufferings of Christ were calculated to exert. Over and above their efficacy in satisfying the demands of justice, and in making full atonement for sin, the contemplation of them is eminently calculated to make deep and most valuable impressions upon the human heart. The contemplation of the Redeemer's suffering is calculated not only to arrest, awaken, and convince the sinner, but to minister in the highest degree to the strengthening and invigorating of the spiritual graces of the believer. In illustration of this truth we called attention last week to a single aspect of the subject. We now proceed to notice others.

2. The view of Christ's sufferings, and of his painful death on the cross, brings impressively before the mind the sad state to which we were reduced by sin, and the unspeakable benefits which He thus wrought out for us. In the "smitten, afflicted and oppressed" Jesus "*made a curse for us,*" how plainly do we see our own sad estate. The blighting curse of Almighty God had come down upon us. By breaking the divine law we had become sinners, and thus exposed ourselves to the sure, and awful penalty of it—*the curse of God.* Not only so, we had by this very act of defection lost the divine image, become darkened, depraved, and assimilated with fallen spirits. How desperate our condition! Is there any hope? Lo! a ransom is found. Jesus, the Son of God, offers to stand in the breach—to bear the awful penalty of our sins—to obey the law for us—to raise up our fallen nature from its degradation, and to place us in a position in which we can again become the children of God. This whole truth flashes with vivid brightness upon the mind as we gaze upon the suffering Saviour extended upon the cross—and thus read both our wretchedness and our remedy, in the lines inscribed upon that "accursed tree" on which Jesus dies—*Behold the Lamb of God that taketh away the sin of the world.*

3. The view of Christ's sufferings is eminently calculated to impress us with the vastness of the love of God. How great must be the divine compassion towards poor, lost sinners, since, rather than permit them to go down inevitably to perdition, God consented to give up his only begotten Son to die in their place. Behold the ever blessed God, the Second Person in the adorable Trinity, by whose power all things were created and do subsist, "forsaking his palace in the skies, discarding his retinue, shrinking up himself into a poor helpless infant, shrouding and veiling his godhead," putting on the form of a servant, and submitting to death, even the death of the cross, to rescue us from ruin, and open unto us the gates of heaven! Behold the incarnate God nailed to the cross—see the blood streaming from his wounded hands and feet—hear his dying groans—and then compute if you can, the length and breadth, the height and depth of the love of God in Christ. In view of this scene, what a vast, unbounded, ocean of divine love stretches out in endless expansion before the eye, an ocean whose waves, as they successively roll up upon the shores of time, keep up the undying echo—*God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life!* Who can withstand such love! Will not all who desire salvation—who wish to possess the evidences of pardon and restoration to the divine favor—come to the cross, and look upon the wounded and bleeding Lamb of God? Will they not, in view of what Christ has done for them—in view of the ample provision which God has made in the Covenant of Grace, be drawn with cords of love, and, dissolved in tears under the remembrance of their sins, exclaim, as they look upon the bleeding Saviour,

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away;
'Tis all that I can do."

May many, who have been led during this Lenten Season, to seek more earnestly than ever before, the light of the Redeemer's countenance, read, in his sufferings, God's everlasting purpose of love to them, and behold, as they gaze upon the hallowed cross, their pardon written most distinctly there in letters of blood. In our next number we shall finish what we have to offer further upon this subject.

BRIDGES ON THE 119TH PSALM.—We have lately received a copy of this inestimable work from the Author, in the *sixteenth* Edition. In an introduction to this edition, he says, "he has once more, carefully revised the work, and trusts that he has been able to give increased perspicuity to the style, and a deeper moulding of evangelical statement to the matter." He has thus improved, to a most desirable degree, a work, which has been one of the most remarkable objects of divine blessing in the present age. It is calculated to stand among those few imperishable books, which, in different ages of the Church, the servant of God has been enabled to produce, for the benefit, not only of their own time, but of succeeding ages also. Within about ten years it has now passed through *sixteen* editions. It has been lately translated into German under the patronage of Queen Adelaide, who has been long accustomed to keep several copies of the work on hand in English, for extensive distribution among her personal friends. How great is the privilege of having been the author of such a work! How many souls will rise up to bless God, for this consecration of the eminent talents of his servant to a purpose so important and useful! We would particularly remind the American publishers, whose edition was taken from the *sixth* London edition, that the present, the sixteenth, contains the Author's last revision, and should be made the copy of all future editions in this country.

HOW SOILED WITH EARTH!

The reflections suggested by our correspondent, we are confident, will be deemed most pertinent and profitable, to the improvement of their own religious standing, by many of the readers of our paper that are seeking to walk the heavenly way. Alas! who of us can plead exemption from the charge of *cleaving too much to the dust!* Who of us are walking the heavenly road with feet unstained and unsoiled by earth! What need have we to go often—hourly—constantly to "the fountain open for sin and uncleanness!"

Messrs. Editors,—My mind sometimes runs off in trains of thought that I am tempted to gather up, and offer to your acceptance. Your invitation to CONTRIBUTORS last week has given such new force to this temptation, that I shall venture to send you a sketch of a little incident that has dwelt vividly upon my mind for several weeks past. I do not attach any oracular, or supernatural character to dreams, but I have sometimes found "the visions of the night," suggesting pro-

fitable themes for my waking meditations. The incident to which I have alluded belongs to this class. It was my happiness when young to enjoy the blessing not only of pious parents—but of a brother who held a place in the Church as a minister of Christ. When my mind was aroused to a sense of sin, and I felt the need of a strong, and infinite arm to break the fetters of corruption, and rescue my soul from the guilt consequent upon an infracted law—this brother was the counsellor, that gently, kindly sought to lead me to the foot of the cross, where my burden dropped off, in view of the ample provision made in Christ for lost sinners. When I first drew near the holy table, to receive the consecrated pledges and tokens of the Saviour's dying love, I received those sacred symbols from the hands of this brother. Many were the happy hours we spent in conversing together upon "the wonderous things of God's law," and "the unsearchable riches of his grace."

More than fifteen years have elapsed since the green turf has flourished over his grave. During that period, hundreds of times in the visions of the night, have I seemed to meet that brother—to see him and hold converse with him just as in former years, and *that*, without feeling the least surprise at these interviews, or at all realizing that he had bid an eternal adieu to earth, and was in the paradise of the blest. A few weeks since in my dreams, his well-remembered, familiar form appeared at my side. For a little while I lived over in imagination,—at the time mistaken for reality—the scenes and events of my childhood and riper years. But suddenly, as we were thus communing together, the smile that played upon the loved countenance of that dear brother fled—and in its place there came the aspect of unwonted sternness, when looking steadfastly towards me and pointing down to my feet he said in a solemn startling voice, "My brother, how soiled with earth those feet, for one who is travelling the heavenly way!" I looked down, and saw my feet—which for some reason I could not explain, were bare, uncovered with hose, boot, or sandal—and to my utter astonishment, sadly stained and begrimmed with dust. I began to make an apology, but he turned away, as though he would not hear an excuse.—He seemed to mount upward out of my sight—and as he departed, I observed HIS FEET; they seemed white as the driven snow, and shining as though bathed in heavenly light. I instantly awoke. I knew it was but a dream, but I felt a valuable lesson had been communicated to me. I saw, oh, how plainly! that I had been living too much in contact with the world. I saw that my whole life bore too many marks of the contaminating influence of indwelling corruption, and surrounding depravity. If he who commanded the light to shine out of darkness, had indeed shined into my heart to give me the light of the knowledge of the glory of God in the face of Jesus Christ, how little had I walked as "a child of light!" If I had been made the subject of regenerating grace, —how little advancement had I made in holiness. How strangely were my affections clinging to earth, cleaving to the dust, if I were really a heaven-born, and a heaven-destined spirit! Oh, I saw it plainly, and I have seen it every day since, HOW SOILED WITH EARTH are those feet of mine, for one who is travelling the heavenly way! While I theoretically and, I hope in some degree, practically rest all my hopes of acceptance upon the death and obedience of Christ, my glorious Saviour, I see too plainly that earth, earth, earth is dragging me down to her defiling embrace: I am crawling along upon her muddy surface when I might "mount up with wings as an eagle." I am exhibiting the sad and soiled appearance of one who "has lein among the pots," when I might "be as the wings of a dove covered with silver, and her feathers with yellow gold." Oh for a more simple resting upon Christ—for a more earnest, daily, prevalent struggle at the mercy seat to obtain sanctifying grace. I trust the solemn rebuke of a departed brother, though it were but in a dream, will not be lost upon me. The sketch I have given you may also incite some of your readers to increased efforts after holiness.

For The Misgiv.

THE ARMENIAN CHURCH.—The facts connected with the history of this ancient Christian Church, like those connected with most of the oriental churches, are full of interest. Our readers have, from time to time been made acquainted with some particulars relative to two remarkable individuals, in communion with the Armenian Church, whom the Missionaries sent out by the American Board some years since to Constantinople, found wonderfully enlightened in spiritual things from simply reading the sacred Scriptures. They had recently experienced a wonderful change—a resurrection to a new life. They now saw divine things in a divine light. They were personal friends—and talked much together about the divine renewal they had experienced. But though one of them was the son of a priest—and though they were surrounded by professed members and communicants of the Armenian Church, no one thought or felt as they did. They walked amid ten thousands of their fellow men, and found no one that had the least sympathy with them. Until their interview with the American Missionaries, they did not know that there was another human being in the world, that felt and thought as they did in reference to divine things. How great was their joy then to learn, that men whom they had never before seen—who were born and educated upon another continent, had experienced the same change, and possessed the like precious faith with themselves. Senakerim, one of these young men, has been in this country for several years, passing through a thorough course of education with the view of being useful to his Church and countrymen as a teacher. We see, from one of our exchange papers, that *Hohannes*, his friend, has just arrived at Boston, in the barque Kazan. He left Smyrna on the 24th of December. Hohannes has for many years been bearing a clear and decided testimony for the truth among the Armenians of Constantinople.

THE SOCIETY OF THE FRIENDS OF THE REFORMATION.—This is a new organization at Baltimore of a Society, having, as we understand, for its aim objects kindred to those of the Protestant Association. The preamble and constitution, which have been forwarded to us by a clerical friend, will be published in our paper next week. We are perfectly aware, that these Associations, even among many of the fast friends of Protestant principles, are quite misunderstood. Many seem to have embraced, and are determined to cherish the impression, that their design is to carry on an aggressive warfare with Roman Catholics, and to pursue in its accomplishment a course of violent and persecuting measures. This impression of course Romanists are glad to keep up, and they are prepared to make any assertions, however bold or startling, to corroborate it.

If, however, we have any just conception of the matter, this is an entire mistake. The grand and sole object of these Associations is to lead Protestants, and especially Protestant ministers, to examine and acquaint themselves distinctly with the grounds of difference between us and Romanists—to understand thoroughly the reasons which led the Reformers to secede from Rome, and thus to be able to defend those great principles, and to point out clearly those corruptions of doctrine and worship against which the Reformers *protested*, and which now threaten to overshadow, like the deadly Upas, every part of our own happy land. Will it be contended for one moment, that congregations—that professing Christians, are generally well informed on these topics? We trow not. How important then that ministers should be aroused to their duty in this matter! This we conceive to be the design of these societies—to arouse the public Protestant mind to an examination of *what Romanism is*, and *what Protestantism is*. The moment this is accomplished, the whole design of these associations terminates. So far in our view are they from being leagues for persecution, that were the slightest movement made partaking of a persecuting spirit, we would instantly retire from the Protestant Association and lift our voice against it. In reference to joining such associations, let every one be fully persuaded in his own mind, as to what is duty, and act accordingly. We do long to see in the Protestant Christian world more of that heavenly charity which "suffereth long and is *kind*."

PARKER SOCIETY.—We have received the periodical report of the Council of the Parker Society, up to Dec. 1842—from which we give the following extracts to our readers who feel an interest in the operations of this very important association:—

"The delivery of the four volumes printed with the Subscriptions of 1841 was completed in July last. These books, comprising the Works of Bishop Ridley, Archbishop Sandys, Bishop Pilkington, and Roger Hutchinson, contained in the whole about 2,200 pages, and have proved very satisfactory to the Subscribers.

"The assurance of continued support given to the Council, enabled them to make earlier progress with the books to be printed with the Subscription for 1842, than was practicable in the preceding year. The Christian Prayers and Meditations of Henry Bull, and the Examinations and Writings of Archdeacon Philpot, have already been delivered. The volume containing the Zurich Letters is in the course of delivery, and considerable progress has been made in printing a volume of Becon's Works; the Remains of Archbishop Grindal are commenced. The Council hope to be able to deliver all these in return for the Subscription of 1842, and to complete them much earlier than the books of the preceding year; they are, however, glad to find that the Members are now universally aware that the printing must not be unduly hurried, and are satisfied that hitherto the progress has been more rapid than is usual with similar works.

"Several other works are in a state of forwardness; among these are—Documents of the Reign of King Edward VI., (including the Liturgies of 1549 and 1552, the Articles and Catechism of 1552, and other pieces;) another portion of Becon's Works (including his Catechism), Fulke's Defence of the English Translations of the Scriptures, the early Writings of Bishop Hooper, the Writings of Archbishop Cranmer, and of Bishop Latimer. Four volumes of these, as circumstances may allow, will be delivered in return for the subscription of 1843.

"Arrangements are made for editing the works of other writers mentioned in the plan and former reports of the Society; and if the support already afforded be continued, the Council fully trust that the expectation stated in an early prospectus will be realized, so that in about twelve years the Members of the Society will be in possession of the writings of the principal Divines of the English Reformation, edited and printed in a manner superior to the anticipations which the Council originally contemplated. They also expect that the collection will contain several volumes of valuable and interesting documents, like the Zurich Letters, hitherto unpublished, selected from the Manuscripts of Archbishop Parker and other sources.

"With reference to the order of appearance and size of the volumes, the Members must be content to leave the details with the Council; they may be assured that the fullest consideration has been, and will be given, as to the best mode of publication; but several of the most important authors, as Bishop Jewell, Archbishops Parker and Whitgift, and some others, cannot appear among the earliest published, on account of the extent of editorial labour required, and other circumstances connected with their writings, which will add to the value of the editions of the Society. The Council might refer to the unprecedented return made to the Members, as a further evidence of the attention given to its concerns.

"The number of Members for 1841, as stated in the Report for that year, amounted to about 4,150, of these nearly 4,000 renewed their subscriptions and continued Members for 1842; and so great was the approval generally manifested of the object and proceedings of the Parker Society, that *Three Thousand additional Members* came forward and paid their subscriptions for 1842, a result which the Council had not ventured to anticipate, and which is quite unprecedented in the history of Literature."

DEFERRED ARTICLES.—Bishop McIlvaine's letter reached us so late, that we were unable to place it upon the first page, and consequently several articles have been excluded that we had intended to insert this week, which are necessarily postponed to our next No. We have received several new publications which we hope to be able to notice in our next.

TO CORRESPONDENTS.—The article forwarded to us several weeks since by *J.* we do not think expedient to insert in our columns; we do not see how we possibly could upon the principles he himself lays down. If we recommend a kind, charitable spirit, we ought to be careful to adhere to our own rule.

Simeon, is received. We have not seen the publication to which he refers—neither should we think it profitable to make any assertions from that quarter the subject of discussion. We think the denomination to which the writer referred to belongs, has difficulties enough to settle at home, without troubling himself about our family variancies.

Nathan F. has come to hand. Had his communication been compressed within one-third of its present space, we should have been happy to have inserted it. *Short* and to *the point!* is a maxim that we must be allowed to keep constantly before those who favor us with their communications.

We are forced to make the same remarks with those above in reference to *M. A.* The article is too long.

We are greatly obliged to *St. Augustine*, and *Romaine*, both of whom shall be heard. *S. B. Jr.*, has been received, and also *P.*

We think that the muse has sufficiently commemorated, in the pieces already published in our paper, the subject upon which *F. W.* and *M. A. P.* write.

The admirable article of *S.* has just come to hand and shall have an early insertion.

The inquiry of "*Christian Friendship*" shall be attended to.

NEW PUBLICATIONS.

TRANSPLANTED FLOWERS, OR MEMOIRS OF MRS. RUMPFF AND DUCHESS DE BROGLIE. *By Robert Baird. New York. 1843. John S. Taylor.*

As we trace in imagination the course of these two lovely women radiant with beauty and gracefulness—and the nobler charms of warm feeling and high intellect, through the fascinations of Parisian society, and see them return from all that the world can offer of pleasure and magnificence, with longings for a better portion—we gain a glimpse of the preciousness of that "pearl of price" which having found, they rejoiced in with joy unspeakable and perfect contentment.

We learn something too of the power of Divine Grace which spoke to their hearts with saving efficacy, and preserved them uninjured in Christian simplicity and consistency in the midst of the splendors of the French Capitol. Other precious lessons are developed in their history, which those who read it will discover and appreciate.

For sale by John Pennington, 169 Chestnut st.

FLORAL BIOGRAPHY. BY CHARLOTTE ELIZABETH. *John S. Taylor & Co. New York. 1843.*

No one familiar with the writings of this gifted lady could fail to trace the broad impress of truth on the touching incidents of this volume, even had she not given us the assurance that every character is real, every incident a fact and nothing but the names withheld. Fiction rarely furnishes narratives of such thrilling interest, and must always be deficient in what constitutes the great charm of these sketches—their record of deep Christian experience.

A PATTERN FOR SUNDAY SCHOOL TEACHERS, AND TRACT DISTRIBUTORS, AND A WORD FOR ALL. *By J. A. James. New York. John S. Taylor & Co. 1843.*

This little book contains the remarkable history of a poor, deformed girl, who, though destitute of every gift that the children of this world covet, was enabled, by the influence of Christian graces alone to secure strong affection and to be extensively useful. We learn from such a picture the glory of Divine grace. We see the spirit of a poor feeble girl triumphing by its power over her mortal nature, illuminating her outward form, till it banishes remembrance of her deformity, and rising above suffering and weakness so as to find them no obstacles to the exercise of heavenly benevolence and the enjoyment of heavenly peace. If woman, in such lowly circumstances could accomplish so much, what might she not do in far more favorable ones, were she equally faithful in improving her rich privileges!

For sale by John Pennington, 169 Chestnut st.

ADVICE TO A YOUNG CHRISTIAN ON THE IMPORTANCE OF AIMING AT AN ELEVATED STANDARD OF PIETY. BY A VILLAGE PASTOR. *With an Introductory Essay by the Rev. Dr. Alexander, of Princeton. John S. Taylor & Co. New York. 1843.*

Probably every Christian of mature years has had occasion to remark the melancholy effects of lukewarmness and inconsistency in the professed followers of the Saviour, and while we know that open infidelity is less injurious to the cause of true religion than worldliness among its avowed adherents, we welcome a work like this as admirably adapted under God's blessing, to guard against this fearful treachery.

It points out clearly the characteristics and advantages of a high standard of piety, and gives simple directions for maintaining a constant approximation to it.

For sale by John Pennington, 169 Chestnut st.

JUDAH'S LION. BY CHARLOTTE ELIZABETH. *New York. John S. Taylor & Co. 1843.*

In this very spirited narrative of the adventures and conversion of a young Jew, we have a vast amount of Scripture truth which will be likely to arrest the attention of the most thoughtless by means of the absorbing interest of the incidents and simple elegance of the language in which it is conveyed. Won by the sweetness of the voice which pleads for Him, some trifler may thus be induced to look in penitence to Christ crucified, the only Saviour of Jew or Gentile, who is here set forth in all His glorious sufficiency.

The restoration of God's ancient people to their own holy and beautiful land, forms a prominent subject of consideration in the present work;—those already awakened to feel its importance will greatly enjoy the clear views of the writer—advanced with all the strength of Scripture testimony and sustained with the eloquence of full persuasion, while those who are yet indifferent to the subject can scarcely remain so, after a perusal of this work.

For sale by *John Pennington, 169 Chestnut street.*

FRENCH BOOKS.

Few teachers or learners of the French language can have failed to experience inconvenience from the difficulty of obtaining works in that tongue which might be safely studied with regard to morality as well as style.

Mr. John S. Taylor, 145 Nassau street, New York, has imported some of a character that may be unhesitatingly recommended in both respects. Among them are, "Scenes Bibliques," in three parts, containing "Scenes Patriarchales," "Scenes Prophetiques," and "Scenes Evangeliques," being graphic sketches drawn from the lives of the Patriarchs and Prophets and from the New Testament. Also, "La Jeunesse Morale et Religieuse," and a still more juvenile work, "Memoires d'un Ecolier dediees a tous ses Camarades." They are all by the same author, Napoleon Roussel, and are distinguished by simplicity and correctness of style, fresh and flowing narrative and a standard of character based on Scripture principles; in the latter respect especially, forming a strong contrast to the absurd fictions and false principles of action displayed in many of the French books used in schools.

ILLUSTRATED EDITION OF THE PRAYER BOOK.—We have received the third number of this truly beautiful publication, which contains illustrations of thirty scripture scenes, most of which are executed with great taste and effect. The illustration preceding the collect for the sixth Sunday after the Epiphany, intended to represent the coming of the Son of man in the clouds, struck us unpleasantly, and utterly fails of awakening the emotion intended. While the pictorial representation preceding the Fourth Sunday after the Epiphany, illustrating the idea, *Then he arose and rebuked the wind and the sea*, is exquisitely beautiful.

For sale in this city by *Wm. H. Graham, No. 98 Chestnut street.*

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

CONFIRMATIONS.—Bishop H. U. Onderdonk, D. D., administered the rite of Confirmation, on the 30th ult., to *twenty-four* persons in St. James' Church, Lancaster; on Sunday, April 3d, to *twenty-four* in St. James', Philadelphia, in the morning, and in the evening to *sixty-one* in the Church of the Epiphany.

MASSACHUSETTS.

GRACE CHURCH, BOSTON.—The last No. of the Christian Witness, contains a handsome wood-cut representation of this church, the architecture of which is said to furnish one of the finest specimens of the Gothic style, in New England. The following statistics are subjoined:—

This society was formed in 1829, and continued to increase very gradually until towards the year 1835. The number of communicants in July, 1842, was 350, of whom 119 are males, and 231 females. The corner-stone of the church edifice was laid June 30, 1835, and it was consecrated by the Rt. Rev. Bishop Griswold June 14, 1836. The Rector, Rev. Thomas M. Clark, was instituted Nov. 13, 1836.

CONNECTICUT.

BISHOP BROWNELL'S APPOINTMENTS.

Sunday, April 9, Waterbury, 10½ A. M. Naugatuc, 3 P. M. *Tuesday*, April 11, Derby, 10½ A. M. (Consecration.) *Thursday*, April 13, Middletown, 10½ A. M. *Sunday*, April 16, Wallingford, 10½ A. M., Meriden, 3 P. M. *Monday*, April 17, Milford, 3 P. M. *Wednesday*, April 19, Stamford, 10½ A. M. (Consecration.) *Sunday*, April 30, Warehouse Point, 10½ A. M. *Sunday*, May, 7, Plymouth, 10½ A. M., Wolcottville, 3 P. M. *Tuesday*, May 9, Milton, 10½ A. M., Bradleyville 3 P. M. *Wednesday*, May 10, Litchfield, 11 A. M. *Thursday*, May 11, Watertown, 2 P. M. *Sunday*, May 14, Hartford, 10½ A. M. (Christ Ch.,) Hartford 3 P. M. (St. John's Ch.) *Sunday*, May 21, Norwich, 10½ A. M., Poquetanuck, 3 P. M. *Tuesday*, May 23, New London, 2 P. M. *Sunday*, May 28, New Haven.

NEW-YORK.

On Saturday, March 25th, the Bishop received, agreeably to the proper canon of the General Convention, as a Presbyter of the Protestant Episcopal Church in the United States, and of the Diocese of New York, the Rev. Daniel McManus, who had been ordained a Priest in the Church of Rome.

[N. Y. *Churchman*.

CITY OF NEW YORK.—Fourth Sunday in Lent, March 26th, the Bishop confirmed 130 in the Mission Church of the Epiphany.—*Ib.*

NOTICES.

☞ Notice is hereby given, that a meeting of the Corporation for the Relief of the Widows and Children of the Protestant Episcopal Church in the State of New York, will be held in St. John's Chapel, New York, on the 17th April next, at 5 P. M. By order of the President. S. SEABURY, Sec.

The Twenty-sixth Anniversary of the Sunday Schools of the Church in this city (N. Y.) will be celebrated on *Thursday, April 27th.*

BISHOP B. T. ONDERDONK'S CITY APPOINTMENTS.

Sunday next before Easter, April 9, Church of the Nativity. Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Third Sunday after Easter, May 7, St. Paul's Church, *Albany*. 8, Cohoes, *Albany county*, Ordination A. M., Confirmation P. M. Wednesday, 10, Whitehall, *Washington county*. Consecration A. M., Confirmation P. M. 11, do Ordination. Fourth Sunday after Easter, May 14, Duanesburgh, *Schenectady county*. Institution A. M., Confirmation P. M. Tuesday, 16, Rensselaerville, *Albany county*. 17, Oakhill, *Green county*. 18, Greenville. 19, Cairo. Fifth Sunday after Easter, or Rogation Sunday, May 21, Windham. 22, Prattsville. 23, Gilboa, *Schoharie county*. The Ascension of our LORD JESUS CHRIST, Thursday, May 25, Hobart, *Delaware county*. Saturday, 27, Delhi, Institution A. M., Confirmation P. M. Sunday after the Ascension, May 28, Walton. Tuesday, 30 Franklin. 31, Otsego, *Otsego county*. June 1, Unadilla. 2, Gilbertsville, Parochial School. Whit Sunday, June 4, do. Zion Church. Tuesday in Whitsun week, June 6, Exeter. 7, Monticello. 8, Cooperstown. 9, Westford. Trinity Sunday, and St Barnabas the Apostle, June 11, St. Paul's Church, *Troy*. Friday and Saturday, 16 and 17, Astoria Female Institute, Astoria, *Queens county*. First Sunday after Trinity, June 18, St. James' Church, *New York*. Second Sunday after Trinity, June 25, Flatbush, *Kings county*. Thursday, July 6, Islip, *Suffolk county*. Consecration A. M., Confirmation P. M. Fourth Sunday after Trinity, July 9, Tompkinsville, *Richmond county*. Wednesday and Thursday, 12 and 13, St. Ann's Hall, Flushing, *Queens county*. 14, 15, St. Thomas' Hall do. Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, St. Paul's College, College Point, Ordination. 18, 19, do., Visitation.

WESTERN NEW YORK.

We learn from the Gospel Messenger that Bishop De Lancey officiated on Sunday the 19th ult. in Grace Church, Lyons, and held a confirmation. The Messenger says, "The Bishop confirmed *twelve* persons, and administered the holy communion to about *seventy*. Among the persons confirmed was the venerable Ambrose Spencer, the former Chief Justice of this State, (N. Y.) who also partook of the holy communion."

NEW JERSEY.

EPISCOPAL SERVICES.—On Saturday evening last (March 25) *thirty-one* persons were confirmed in St. Mary's Church, in this city, by the Bishop of the diocese. On Sunday morning the 26, admitted JAMES G. LYONS, LL. D., to the holy order of Deacons.—*Burlington Gazette.*

BISHOP DOANE'S VERNAL VISITATION.

St. Andrew's, Mount Holly,—Sunday, April 9th, P. M. (Catechism.)—evening (Confirmation.)—Monday, 10, A. M. (Communion.) *Pemberton*,—Monday 10, evening. *Christ, Bordentown*,—Wednesday 19, A. M. (Communion,—P. M. (Catechism.)—P. M. (Confirmation.) *Trinity, Moorestown*,—Thursday, 20, P. M. (Catechism.)—P. M. (Confirmation.)—Friday 21, A. M. (Communion.) *St. Mary's, Colestown*,—Friday, 21, P. M. *Grace, Haddonfield*,—Friday, 21, P. M. (Confirmation.—Saturday, 22, A. M. (Catechism, Communion.) *St. John's, Chew's Landing*,—Saturday, 22, P. M., (Catechism,—evening (Confirmation.) *St. Peter's, Berkley*—Sunday April 23 (first after Easter,) A. M. (Confirmation, Communion.) P. M. (Catechism.) *Trinity, Swedesborough*;—Sunday, 23 P. M. (Confirmation;—Monday 24, A. M. (Catechism, Communion.) *Zion Chapel, Mantua*;—Monday 24, P. M. *St John's, Salem*;—Tuesday, 25, (St Mark's Day) A. M. (Convocation of the Clergy of the Southern Visitation, Collection for the Episcopal Society of New Jersey for the promotion of Christian Knowledge and Piety, Communion.)—P. M., (Catechism;) P. M. (Confirmation. *St George's, Penn's Neck*,—Wednesday, 26, A. M., (Confirmation, Communion.) *St Stephen's, Mullica Hill*,—Wednesday, 26, evening, (Confirmation.) —Thursday, 27, A. M., (Catechism, Communion.) *St. Thomas', Glassborough*,—Thursday, 27, evening. *St Paul's, Camden*,—Sunday, April 30 (second after Easter,) A. M. (Communion;—P. M., (Catechism,)—evening, (Confirmation.) *St Michael's, Trenton*,—Monday, May 1, (St. Philip and St James,) A. M. (Communion.)—P. M. (Catechism.)—evening (Confirmation.) *Trinity, Princeton*,—Tuesday, 2, A. M. (Communion.) P. M., (Catechism;)—evening, (Confirmation.) *St Peter's, Freehold*, —Monday, May 8, P. M., (Catechism,)—evening, (Confirmation;)—Tuesday, 9, A. M., (Communion.) *Howell Works*,—Tuesday, 9, evening. *Christ, Shrewsbury*,—Wednesday, 10, P. M., (Catechism;—evening, (Confirmation;—Thursday, 11, A. M. (Communion.) *Red Bank*,—Thursday 11, evening. *Christ, Middletown*,—Friday 12. (Confirmation, Communion.)

VIRGINIA.

REMOVAL.—The Rev. Malcolm Macfarland has removed from Petersburg to City Point, Virginia, to which latter place he requests that all letters, papers, &c. for him, may hereafter be directed.

[*South. Churchman.*

ST. JOHN'S CHURCH, RICHMOND.—The Rev. J. H. Morrison, of Tillotson parish, Buckingham county, has been elected rector of this parish; and has already, we understand, entered on the performance of the duties of his charge.—*Ib.*

BISHOP JOHNS' APPOINTMENTS FOR APRIL.

Sunday, 9, Suffolk, Nansemond. 10, Portsmouth. 11, Norfolk, A. M., Christ Church, evening, St. Paul's. 12, Old Point Comfort. 13, Hampton. Sunday, 16, Northampton, Eastern Shore. 19, Accomac, Eastern Shore.

NORTH CAROLINA.

BISHOP IVES' SPRING VISITATION.

Sunday, April 9th, St. Peter's, Washington. *Tuesday, 11th*, St. Thomas', Bath. The Bishop, from infirm health, is constrained, with much regret, to request the candidates for Confirmation at Greenville, Pitt County, to meet him either at Trinity or St. Peter's; and the candidates at St. John's, Durham's Creek, to meet him at St. Thomas'. *Easter Sunday*, April 16th, Pettigrew's Chapel. *Due notice will be given for Services at St. Luke's Locust Grove. Second Sunday after Easter*, April 30th, Plymouth, Consecration of Church. *Wednesday*, May 3d, and *Third Sunday after Easter*, St. Paul's, Edenton, Convention and Visitation. The Bishop feels it due to himself and the diocese, to defer for the present more than a *general* notice of his visitation to the Counties of Pasquotank, Perquimons, Gates, Hertford, Bertie, Halifax, and Edgecombe, which he now hopes to be able to make during the month immediately subsequent to the Convention, beginning at Christ Church, Elizabeth City. He may, however, find himself obliged to put off this visitation for two or three weeks. The proper notice however will be given. *Catechism and Confirmation as usual.*

OHIO.

BISHOP MCILVAINE'S APPEAL.

(*Concluded.*)

"Now, with all these views and statements before them, will not the Episcopalians of Ohio determine, each for himself, that he will do all he can, after a serious and conscientious consideration of his ability, to avert the threatened calamity, and liberate our Institution from its bondage and oppression. Think, brethren, what a disgrace, as well as loss, it would be to us all, should this work of so many years, so much labour, so much benevolent zeal, and of such vast importance, be allowed to perish! How then could we answer to God for our stewardship? What if some other denomination of Christians, with more readiness to employ their worldly goods for the glory of God and the good of men, should come in, and finding these goodly buildings and all this valuable domain forsaken of their proper guardians and stewards (the Episcopalians of Ohio) and about to be sacrificed under the claims of creditors, should become the possessors, and here establish their strong-hold, while our young men, and especially our candidates for the ministry, were disbanded and sent out, as wanderers on the face of the earth, searching for an education in harmony with the Church in which they have been trained and to which they are consecrated. Could we endure this? Are we prepared for such mortification, such shame? Once incurred, how could it be taken away! Lose our present institution, and when should we have another? But I do trust all this is impossible. It is indeed almost certain to come if the present debt be not removed by donation. Force the sale of lands, in these times, and we are hopeless. But you surely will not allow this. You will not permit what has been so sacredly set apart for the glory of God and the promotion of the gospel, through the education of your children and children's children to the remotest generations, to pass into any other use. I know well how hard is the pressure upon the pecuniary means of our whole population, in these evil days. Precisely that condition of things which would make the sale of land so ruinous to the institution, makes it the more difficult for you to prevent such sale. And therefore, I do not suppose that what is necessary to be obtained from you, can be *easily* given, without any sense of the operation of solemn principle and duty calling upon you to deny yourselves for the sake of Him "who, when He was rich, for our sakes became poor, that we through his poverty might be rich." I do not solicit merely what you can give without feeling that you have parted with it. A weight of such magnitude cannot be lifted in these times of pecuniary distress, unless the opposite scale be filled with heavier contributions than mere superfluities. If we are to rescue our beloved institution from the deep waters which are rising to overwhelm it, the *consciences* of Christian people must come to the task; a serious examination of duty to God and man, a solemn sense of what worldly goods are given for, and what is really their highest worth and use, and what is the responsibility which men are under for their employment, must be brought to bear upon the work. Brethren, if you only consider what you can *conveniently* do, in such times as these, for this object; what you can give to God, without its costing you any thing, without its calling for any effort, any sacrifice, any denial of a worldly, or selfish feeling, the prospect of relief will be discouraging indeed. I trust you will not only see that there is need of the strong and general exertion of decided Christian principle to find, and to bring out, what the emergency calls for; but that you will be ready to meet the necessity by denying yourselves that you may have to give to that which needeth. If it be true that "man doth not live by bread only, but by every word which proceedeth out of the mouth of God;" it is likewise true that man is not enriched by the *possession* of property only, but in a far higher and better sense, and measure, by every *gift* of property, made under guidance of wisdom, and out of love to God. Such be our wealth when we come to give an account of our stewardship! It will be of more comfort in the hour of death, than the possession of millions of gold or silver. "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

"There are two ways in which you may contribute your aid, brethren and friends. One is that of donation, as mentioned in the resolution of the Convention. The other is the paying of $120, and receiving in lieu a certificate under the seal of the Corporation, by which you would be entitled to *four years tuition*, in the College or Preparatory Schools, for whomsoever you might send, or to the return of the money in five years, without interest. This method would materially aid the institution. It furnishes a convenient way by which a congregation or vestry may establish a right to four years tuition, which they may be glad to use in behalf of the son of a Pastor, or some indigent, but promising youth of their neighborhood, in whose education the Church would be the gainer.

"Affectionately and earnestly commending this address to your kind regard and serious consideration, and beseeching our good Lord to bless you in your own souls and in your families, I remain, dear Brethren and friends,

"Your affectionate brother in the Lord,

CHARLES P. MCILVAINE,
Bishop of the Prot. Epis. Ch.,
in the Diocese of Ohio."

THEOLOGICAL SEMINARY OF OHIO,
February 2d, 1843.

Ecclesiastical Calendar.

SUNDAY BEFORE EASTER.—APRIL 9.

Proper Lessons for Morning Service, Daniel ix. Matt. xxvi. Evening, Mal. iii and iv. Heb. v. to v. 11.

Collect.—Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord.—*Amen.*

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN PHILADELPHIA.

St. Peter's,	Sunday,	April 9th,	Morning.
St. Andrew's,	do.	do.	Evening.
St. John's,	Wednesday,	April 12th,	Evening.
Christ Church,	Good Friday,	April 14th,	Morning.
Grace,	do.	do.	Evening.
Ascension,	Easter-day,	April 16th,	Morning.
Messiah,	do.	do.	Evening.
Gloria Dei,	Sunday,	April 23d,	Morning.
St. Matthew's,	do.	do.	Afternoon.
Emmanuel,	Sunday,	April 30th,	Morning.
Evangelists',	do.	do.	Evening.
All Saints',	Sunday,	May 7th,	Morning.
St. Luke's,	do.	do.	Afternoon.

ST. ANDREW'S CHURCH.

The *seventh* of the eight annual collections made in St. Andrew's Church, will be taken up next Sunday morning. The entire collection will be made in the morning, as the afternoon service will be omitted.

CONFIRMATION will be administered in this Church in the evening. The evening service to commence at 7½.

GRACE CHURCH.

Next Sunday being the *second* Sunday in the month, there will be Divine service in Grace Church in the evening—the afternoon service as usual being omitted—evening service to commence at 7½ o'clock.

ST. STEPHEN'S CHURCH.

During *Passion Week* there will be Divine Service and sermon in this Church, every morning at 11 o'clock, and prayers every afternoon (except Saturday) at 5 o'clock.

ST. TIMOTHY'S CHURCH, S. G.

North side Spring Garden st., east of 12th.

Sunday April 9th, Service and sermon this day, both morning and evening, by the Rev. Mr. Cooley from Newtown, Bucks Co. A. M. 10½ P.M. 7½ o'clock.

The ladies of St. Timothy's Church beg respectfully to acquaint the friends of this infant Church and the religious public generally, that they intend holding a sale of useful and fancy articles at the Masonic Hall during Easter week. Any persons disposed to aid in preparing articles, or in furnishing materials, will confer a favor by sending their address to the Mission House, or to the S. W. corner 4th and Market sts.

ACKNOWLEDGMENTS.

The undersigned very thankfully acknowledges from the following persons, in behalf of the "Mission at Franklin, Penn.," for his Sunday-school and Parish Library, Rev. John Coleman, D. D., each $5; Jno. Welsh, Esq., $1; from several ladies of St. Stephen's Church, by Mr. McCulloch, $3. Miss Smith, a copy of Dr. Chapman's Sermons, and a bundle of tracts. Mr. W. J. Simons, copy of Dr. Tyng's Sermons; Dr. F. West, copy of Chillingworth's Works; Wm. Stavely & Co. 12 copies of Letters on the Church; Sunday-school of St. Luke's, 12 vols.; do. do. St. Andrew's, 14 vols. ROBERT GRAFFEN, 208 South Fifth st.

☞ An Apprentice to learn the printing business, wanted at the office of this paper.

ST. MARY'S HALL

Will commence its Summer term on the first day of May. For admission apply to the Rev. R. J. Germain, Burlington, New Jersey. April 8.

JUST PUBLISHED.

JUDAH'S LION. By Charlotte Elizabeth.
Burnes' Cabool, a personal narrative of a journey to, and Residence in that city. By the late Lieut. Col. Sir Alexander Burnes, C. B. &c., of the India Comp.'s Service,—price 25 cents.
The Last Year in China, to the peace of Nanking. By a field officer. Price 25 cents.
The Honey Bee, its natural history, Physiology and Management. By Edward Bevan. With 35 engravings on wood. For sale by
EDWD. C. BIDDLE,
April 8—2t. No. 6, South Fifth street.

EPISCOPAL BOOK STORE.

GEORGE S. APPLETON, No. 148 Chesnut street, Philadelphia,
Respectfully invites the Clergy and Laity to call and examine his collection. He keeps constantly for sale, on the most favorable terms, a choice stock of works on Theology and Ecclesiastical History, including the sterling old English Divines of the Sixteenth and Seventeenth centuries.

WEST CHESTER ACADEMY FOR BOYS.

The Summer Session of this Institution will commence on *Tuesday, the 25th of April.*
Thorough instruction is here given in all the branches of a complete English education.
The classical department is conducted by the Rev. JOHN CROWELL, A. M.
Moral and religious instruction is faithfully imparted.—Every pupil is required to attend public worship regularly on the Sabbath, at whichever of the churches in West Chester his parents or guardian may direct.
The location is proverbially healthy. The buildings are spacious and convenient, having been erected expressly for the use of this institution. The pupils are constantly under the supervision of the Principal, and in all respects treated as members of his family.
Communication to and from Philadelphia, twice, daily, by the railroad.
The year is divided into two sessions of twenty two weeks each, commencing on the fourth Tuesday in April, and the fourth Tuesday in October.

TERMS.

For board, &c., and tuition in all the English and Classical Studies per Session,	$90 00
French,	12 00
Payable in advance.	

JAMES CROWELL, *Principal.*
West Chester, April 3, 1843.

REFERENCES.

Rev. S. H. Tyng, D. D., Rev. Messrs. Albert Barnes, Wm. H. Odenheimer, Joseph Jones, John L. Grant; Hon. Judge Kennedy, Wm. H. Dillingham, Isaac Roach, Seth Craige, Robert Morris, Thomas Biral, James Field, Samuel Hildeburn, John R. Neff, and Samuel Jones, Esqs., *Philadelphia*. The Faculty of the College of New Jersey, *Princeton.* April 8—5t.

MONEY RECEIVED FOR THE RECORDER.

Hon. A. G. Marchand, Greensburg, Pa.	$2 50
Eleazer Fenton, Bristol, Pa.	2 50
Prof. John Kendrick, Marietta, O., (to Oct. 1842)	2 20
A. L. Guilfean, do.	2 50
C. P. Howard, Orange C. H. Va., (to April, 1844)	2 50
Edward Reichel, Nazareth, Pa.	2 50
Mrs. Louisa Wright, West Point, N. Y. (to Jan. 1843)	3 00
Newtown, Ct.—Mrs. Charlotte Glover, $2—Henry Beers, $3—Clarissa Johnson, $2 50—Caleb Baldwin, $2—Samuel Fairchild, $5,	15 00
Miss Charlotte E. Gotle, Newport, R. I.	2 50
Charles S. Wayne, Fancy Hill, Va.	5 00
Rev. N. N. Cowgill, Mills Point, Ky.	5 00
Mrs. Joshua F. Speed, Salina, Ky.	2 50
Louisville, Ky.—Richard A. Robinson, $5—Hamilton Smith, $1 25—Robinson & Brothers, Miss A. Kendrick, Wm. L. Anderson, P. R. Thompson, John P. Morton, J. D. McConnell, A. M. Robinson, Mrs M. McClenahan, Miss M. A. Thompson, each $2 50,	28 75
Rev. K. Johns Stewart, Salisbury, Md.	3 00
Edward Fowler, do.	10 00
Mobile, Ala.—Wm. Alderson, $5 50—T. H. Wier, S. H. Garrow, Edward Hall, each $2 50,	13 00
Piqua, Ohio.—Col. John Johnston, $5—Daniel Horton, Wm. Scott, John O. Ferral, each $2 50,	12 50
Edmund Leaf, Pottstown, Pa.	2 50
Samuel Valentine, Hempstead, L. I.	1 25
Mrs. E. W. Storke, Fredericksburg, Va.	2 50
Rev. George Lemmon, Warrenton, Va.	2 50
Wm. H. Worrell, Esq., Chestertown, Md.	5 00
S. G. Harlaugh, Middletown, Md.	2 75
Dr. Thos. Sprigg, do.	2 50
	$131 25

Poetry.

CHEER UP! CHEER UP!

BY J. MONTGOMERY.

Night turns to day;
When sullen darkness lowers,
And heaven and earth are hid from sight,
Cheer up, cheer up:
Ere long the opening flowers,
With dewy eyes shall shine in light.

Storm dies in calms:
When over land and ocean
Roll the land chariots of the wind,
Cheer up, cheer up:
The voice of wild commotion
Proclaims tranquillity behind.

Winter wakes spring
When ice-blasts are blowing
O'er frozen lakes, through naked trees,
Cheer up, cheer up:
All beautiful and glowing,
May float in fragrance on the breeze.

War ends in peace,
Though dread artillery rattle,
And ghastly corses load the ground,
Cheer up, cheer up:
Where groaned the field of battle,
The song, the dance, the feast go round.

Toil brings repose:
With noontide fevers beating,
When droop the temples o'er thy breast,
Cheer up, cheer up:
Gray twilight cool and fleeting,
Waits on its wings the hour of rest.

Death springs to life;
Though brief and sad thy story,
Thy years all spent in gloom,
Look up, look up:
Eternity and glory
Dawn through the portals of the tomb.

For the Episcopal Recorder.

Thoughts suggested by a sermon preached from Hos. iv. 17, by Rev. E. C. J——.

"EPHRAIM IS JOINED TO IDOLS: LET HIM ALONE."

Let him, that bending at mammon's shrine,
Entombs his soul in a golden mine,
Let him gather gems, and heap up ore,
And gloating, grasp for more, still more!
Let him alone.

And she, that fondles yon beauteous boy,
Deeming him source of her only joy,
Oh! she has seated, with daring wild,
On her Maker's throne her worship'd child.
Let her alone.

See, in yon study, a pale one recline
By glimmering lamp—"at midnight chime,"
He casteth his all on the altar of fame,
He barters away his soul for a name.
Let him alone.

Let them alone, I prune not the tree,
That's destined food of the flame to be,
Miser and Mother and Student pale,
Cling to your idols till life shall fail:
Let them alone.

Alone, each sinner his God shall meet
Alone, shall stand at His judgment seat,
Alone! in vain his despairing moan,
For God will mock the guilty one:
Left all alone.

Father! the loved of earth remove,
Fame, wealth, and pleasure, deceivers prove,
Friendless, deserted, and poor be our lot,
But, Spirit of God! depart thou not,
Nor leave alone.

We owe it to our correspondent, whose series of articles on the subject of the Lord's Supper, has necessarily been suspended for several weeks from the press of other matter, to remind our readers, that in the preceding article he had been pressing the consideration that what St. Paul says to the Corinthians in relation to "eating and drinking unworthily"—of being "guilty of the body, and blood of the Lord"—and of "not discerning the Lord's body"—so far from strengthening, militates directly against the doctrine of "the *quasi* real presence" of the Tractarians.

For the Episcopal Recorder.

"THIS IS MY BODY"—"THIS IS MY BLOOD."

If St. Paul had meant to teach that the true, real and substantial body and blood were present in the Eucharist, and that the Corinthians' guilt had consisted in partaking of this real, true and substantial body and blood without duly considering what they did, thereby involving themselves in the guilt of what is called "Deicide," methinks his counsel to them, as well as the charges brought against them, would have been very different from what we find them to be. He would not have told them, that in order to avoid that condemnation, which by their perversions of this ordinance they had incurred, they must examine themselves, and then come and eat of that bread, and drink of that cup. He would not have said, "Wherefore, my brethren, when ye come together to eat, tarry one for another. He would rather have told them, after due examination, to come and receive the real, true and substantial body and blood of their Lord and Saviour Jesus Christ—and when they came together on this solemn occasion, he would have informed them, not that it was simply to eat, but that it was to repeat in an unbloody manner, the same true and veritable sacrifice, which was formerly offered upon Calvary; and to partake of that very body and blood which *then* and *there* hung upon the cross. But as the Apostle uses no such language, we can but conclude, with the most unshaken confidence, that he designed to convey no such meaning.

But again, that the immediate disciples of Christ, and the apostolic Christians, entertained no such mysterious notion of the Eucharist, appear still farther from the manner in which this sacrament is spoken of in the acts of the Apostles. Their habit was to celebrate the Lord's Supper, at least, as often as the recurrence of every Christian Sabbath, but it is spoken of by them simply as "*the breaking of bread.*" Thus, of those who were converted on the day of Pentecost, it is said, that "they continued steadfastly in the Apostles' doctrine and fellowship, and *in breaking of bread*, and in prayers." And again, in the narration of the interview which St. Paul held with the disciples at Troas. St. Luke informs us, it was upon the first day of the week, when they had come together to *break bread*, that Paul preached unto them," and upon this occasion St. Paul is said to have *broken bread with them* and eaten. Now this is not the language which would have been used upon such occasions, if the notion of the real presence, which sprung up in the eighth century, had been entertained by these primitive disciples. Nor do we find that those who advocate this doctrine in our day, ever speak of the Eucharist in this simple, plain and unimposing manner. They never style it simply *the breaking of bread.* And why? *because such language is not at all suited to convey their meaning.* They uniformly use such expressions as imply the real, true and substantial presence: that the elements are no longer bread and wine, but the body and blood of Christ. Nor is there any danger of misunderstanding them. What then is the legitimate inference which follows? clearly this—that the Scriptures, by using such language on this subject, as the advocates of transubstantiation would not, and do not use, because it is not at all suited to express their doctrine, do not in truth teach any such doctrine; but, on the contrary, the doctrine of Scripture is, that the sacramental elements remain unchanged, that *after* consecration as *before* they are bread and wine simply, solely and truly, but are, nevertheless, made to those who, "with meek heart and due reverence partake," the communion of the body and blood of their Divine Master: and that thereby they declare they are united to him as the living branch—to the living vine, and that in like manner as the branch derives life and vigor from the vine, so they derive spiritual strength and vitality from Christ. And thus it is, that while the outer man partakes of *the emblems*, the inner man gratefully feeds upon *the thing signified* by faith, with thanksgiving. J. T.

To be Continued.

THE CARELESS MINISTER.

Look to that period of life, when even the unbeliever (Gibbon, the historian,) confesses that a browner shade is cast on his declining years by the abbreviation of time, and the failure of hope; when even the heathen moralist feels that there is something from within required to support and to sustain, to give dignity to the frailty of age, and cheerfulness and comfort to the long and weary hours of unoccupied infirmity; when, as far as relates to our moral nature and moral state, all forward-looking thoughts are closed by the grave which is opening for us, and all mortal hopes are departing from those dreary days when there is no pleasure in them: tell me what must then be the thoughts of the priest who has deemed lightly of his office, and lowered its dignity, by his own neglect, or by his own carelessness! What is there with him of the thoughts which cheer and comfort the declining years of other and better men, by setting before them the remembrance of a course of honour and usefulness, of duties formed, and good effected? What is there, with him, but this, that he commenced his course by entering, from the mere hope of hire, on a profession which he disliked, or lightly respected; that he continued his career by neglecting all its duties but those to which the law compelled him; and that so he closes it, as he deserves, without self-respect, without respect from man, or favour from God? He has called himself God's servant, and has stood in his place, and worn his garb, and received his earthly reward, but has done none of God's work in the world. He has called himself the minister of joy, and health, and salvation to his brethren: but where are the tokens of his ministry? Where are the feeble knees which he has strengthened; where the drooping heart which he has taught to sing for joy; where the soul which he has saved? What can he see but the sinner unconverted, the ignorant left in his ignorance, God not glorified, his kingdom not filled?—*Rev. Hugh J. Rose.*

From the Knickerbocker.

A TOUCHING SKETCH OF PARENTAL SORROW.

A few months ago I buried my eldest son, a fine manly boy of eight years of age, who had never had a day's illness until that which took him hence to be here no more. His death occurred under circumstances peculiarly painful to me. A younger brother, the next in age to him, a delicate, sickly child from a baby, had been down for nearly a fortnight with an epidemic fever.—In consequence of the nature of the disease, I used every precaution which prudence suggested to guard the other members of my family against it.—But of this one, my eldest, I had but little fear; he was so rugged and so generally healthy. Still, however, I kept a vigilant eye upon him, and especially forbade his going into the pools and docks near his school, which he was prone to visit.

One evening I came home wearied with a long day's hard labour, and vexed at some little disappointments, and found that he also had just come into the house, and that he was wet, and covered with dock mud. I taxed him with disobedience, and scolded him severely—more so than I had ever done before; and then harshly ordered him to his bed. He opened his lips, for an exculpatory reply as I supposed, but I sternly checked him; when, with a mute, sorrowful countenance, and a swelling breast, he turned away and went slowly to his chamber. My heart smote me even at the moment, though I felt conscious of doing a father's duty. But how much keener I felt the pang when I was informed, in the course of the evening, by a neighbour, that my boy had gone to the dock at the earnest solicitation of a younger and favourite playmate, and by the special permission of his school-master, in order to recover a cap belonging to the former, which had blown over the wharf. Thus I learned that what I had treated with unwonted severity as a fault, was but the impulse of a generous nature which, forgetful of self, had hazarded perhaps life for another. It was but the quick prompting of that manly spirit which I had always endeavoured to engraft upon his susceptible mind, and which, young as it was, had already manifested itself on more than one occasion.

How bitterly now did I regret my harshness, and resolve to make amends to his grieved spirit in the morning! Alas! that morning never came to him in health. Before retiring for the night, however, I crept to his low cot, and bent over him. A tear had stolen down upon his cheek, and rested there. I kissed it off; but he slept so sweetly and so calmly, that I did not venture to disturb him. The next day he awoke with a raging fever on his brain, and in forty-eight hours was no more! He did not know me when I was first called to his bed-side, nor at any moment afterward, though in silent agony I bent over him until death and darkness closed the scene. I would have given worlds to have whispered one kind word in his ear, and have been answered; but it was not permitted. Once, indeed, a smile, I thought of recognition, lighted up his eye, and I leaned eagerly forward. But it passed quickly away, and was succeeded by the cold, unmeaning glare, and the wild tossing of the fevered limbs, which lasted till death came to his relief.

Everything I now see which belonged to him reminds me of the lost one. Yesterday I found some rude pencil sketches which it was his delight to make for the amusement of his younger brother; to-day in rummaging an old closet I came across his boots still covered with dock-mud as when he last wore them; and every morning and evening I pass the ground where his voice rang the merriest among his playmates. All these things speak to me vividly of his active life; but I cannot, though I often try, recall any other expression of his face than that mute, mournful one, with which he turned from me on the night I so harshly repulsed him. Then my heart bleeds afresh. O! how careful should we who are parents be, that, in our daily conduct towards those little beings sent us by a kind Providence, we are not laying up for ourselves the sources of many a future bitter tear! How cautious that, neither by inconsiderate word or look, we unjustly grieve their generous feeling! And how guardedly ought we to weigh every action against its motive, lest in a moment of excitement we be led to mete out to the venial errors of the heart the punishment due only to wilful crime! Alas! perhaps few parents suspect how often the sudden blow and the fierce rebuke are answered in their children by the tears, not of passion, not of physical or mental pain, but of a loving, but grieved or outraged nature.

From the Boston Mother's Assistant.

The object in publishing the following communication, is to show parents the great importance of maintaining in their families without interruption or cessation, and in the presence of strangers as well as their own household, *Family Prayer.* We are acquainted with the writer. He says, in a private note, "I have travelled the downward road which leads to death, twenty-two years. I sought and obtained what I imagined was real pleasure, but I can now say that the last year of my life has afforded me that sweet peace of mind to which this world is a stranger."—Ed.

THE FAMILY ALTAR.

Never shall I forget the first time I bowed my knee at the "*Family Altar.*" Being somewhat out of health last year, I left the city of New York to spend a few months in the country, by the advice of my physician. I visited a relative who resides a short distance from the city. I left home, a careless sinner. I had been, and was then taking, broad strides in the road which leads to death. I spent my precious time in devising plans for the comfort of my poor body, without thinking I had an immortal spirit to save, and fit for the sky. I was constantly treasuring up wrath against the day of wrath.

On the morning after my arrival, I arose as usual, without thanking God for preserving my worthless life during the night. I was soon summoned with the rest round the "*Family Altar,*" and with them, for the first time, bowed my knee in prayer; but while they were offering up their morning sacrifice, I was thoughtless and unconcerned—merely an idle looker-on. In this manner I passed five months. When about returning to this wicked, but highly favored city, my kind relative offered up prayer in my behalf. O, how affectionately did he pray, that my defenceless head might be covered with the shadow of the Jehovah's wing. He prayed that I might be snatched as a brand from the burning, and that I might know no rest till I found it in Jesus; that I might be induced to lay my weapons of rebellion at my Saviour's feet, and be resolved to

"Fight against my God no more."

His prayer was heard and answered. I returned to this city, an awakened though not a converted sinner. I saw my lost and ruined condition while wandering far from God, but soon mixed again with the gay world. I left no means untried to drive from my mind the mountain weight which oppressed me so sorely. The "*Family Altar*" was ever present to my view. The prayers which had been offered in my behalf were ever ringing in my ears. My worldly associates—they who had been the happy and joyous companions of my boyhood hours—they who, like myself, had their affections set on the things of this world—they with whom I had passed many a festive night at the bacchanalian board, hailed my return with great pleasure, and threw their arms open to receive me. My feelings were indescribable! I dared not tell them what was passing in my breast. They soon, however, decoyed me into their ranks; but "a thousand stings within my breast were depriving my soul of ease." I saw my lost and undone condition, while wandering from God, but was ashamed to acknowledge what I felt. I was ashamed to own Him whom angels delight to praise. I knew not what to do. The Holy Spirit strove with me, day and night. I continually beheld the Saviour of mankind nailed to the accursed tree. I constantly heard His voice ringing in my ears, "This is the way, walk ye in it." My feelings at last became too powerful longer to stifle. I saw that, if ashamed to confess Jesus Christ and Him crucified before men, He would be ashamed to acknowledge me before his Father which is in Heaven. I resolved to seek my soul's salvation; and on Thursday evening, January 6th, 1842, I first bent my knee at the altar of God, in the character of an humble penitent, crying—

"Here, Lord, I give myself away,
'Tis all that I can do."

I found, on taking up what I considered a cross of mountain weight, that my Saviour bore the heaviest part. I also soon found peace and joy in believing. I found Him whom my soul desired to love. The Sun of Righteousness arose in my heart, and turned my darkness into day!

"My chains fell off, my soul was free."

I went forth, determined to follow my Saviour through evil as well as good report. Although more than a year has passed, I am still happy in a Saviour's love. I have a hope in my heart, full of immortality and eternal life, and this hope I would not relinquish for ten thousand worlds.

I have sought pleasure in every form. I was nursed in the lap of plenty, having at my disposal almost all which this world can give. My associates were those who, like myself, imagined they were gathering honey "from every opening flower." But I have learned, and O that they might learn, that—

"Each pleasure has its poison too,
And every sweet a snare."

I now know where true happiness is to be found, and I rejoice that, though unworthy, I feel that my name is registered in the Lamb's book of life, and that, if the "earthly house of this tabernacle were dissolved, I have a house not made with hands, eternal in the Heavens." If my happy soul should be required of me this night, I could exclaim, "Thy will—not mine—Oh Lord, be done!" I know that I am an heir to an imperishable crown, which the Lord, the righteous Judge, will give to me in that day when He will come to make up his jewels; and not to me only, but to all those who walk uprightly.

New York City, January, 1843.

Children's Friend.

For the Episcopal Recorder.

A TEACHER'S RECOLLECTIONS OF A SUNDAY-SCHOOL SCHOLAR.

W. F. F., who died in this city —— in the year 1839, was early sent to the Sunday school, having been taught when very young to read the Bible and other books of a moral or devotional cast. Much pains were taken by his pious parents to bring him up in the nurture and admonition of the Lord. While he enjoyed health he was fond of play,—of a sportive and lively disposition, and like almost all of that temperament, it was difficult to confine his attention for any length of time to serious things. He was always diffident, and backward to speak of his feelings on the subject of religion: although he was often evidently under serious impressions, yet he could seldom be persuaded to speak upon the subject to any one.

But after pain and sickness had worn upon him for many months, he was more forward to tell me how he felt about the concerns of his soul. He was very fond of the Sunday school, studied his lessons well, and took great delight in always being in his place, and in answering promptly the questions on the lesson. But it is my purpose to speak more particularly of the last of his short life. For nearly three years his bodily suffering was seldom intermitted, and his medical treatment for much of the time was unusually severe. During the first two years he found great relief from reading, and the books he chose were of a spiritual kind, often from our Sunday school library. His pain was sometimes extreme; and after the paroxysms were over, he would return to his books with great eagerness and would often read much in the night while stretched upon his bed. Reading had the effect to divert his mind from his bodily sufferings, and as he had a very retentive memory, he was always able to relate the principal thoughts a given book contained. He was ever ready to listen to religious instruction, and appeals to him to seek the Saviour as his only sure refuge, were often listened to with tears. I once asked him whether he did not think he should love the Sunday school better than he used to do, if he got able to attend it again. He replied: "Before I was sick I did not love the Sunday school as I do now; if I could only get there, I think I should improve the Sabbath better than I did before; O, I am sure I should try to do better, I should try to *be* better."

By great effort he was able to attend the School two or three times, the summer previous to his death. Once returning from the school, he said to his mother, "I am sorry that the teacher did not talk more to me today." At another time, he said, "the teacher talked to *me* to-day," and appeared pleased that I had spoken pointedly to him upon the salvation of his soul. His extremely emaciated appearance, the last day he was there, will long be remembered, as he left the school being unable to remain until it closed. We felt that it was probably the last time that he could see the place he loved so well.

I questioned him several times about his spiritual state, and asked him if he had any evidence that his sins were forgiven, and that he had a new heart? To such questions, he would answer that he was afraid of trusting in his own strength, and that he ardently desired to trust alone in Jesus as his only Saviour. He said it appeared to him to be an awful thing to be deceived about the salvation of the soul.

I once asked him if he was in the habit of daily prayer. He answered, that during the day time, he always found it difficult to collect his thoughts, as he wished, but he continued, "when all the family have retired for the night, and I am left alone, it is then I find delight in prayer; and this makes me hope that I am different from what I once was:" yet he was afraid that he was not quite right.

Not long before his death I asked him if he thought he would not like to attend Church better than he did when he was well? "O, yes," said he with much emotion, "I certainly would; when I used to go to Church, I was so careless of hearing that I often fell asleep; but now if I could only get there, O! I know I *could* not sleep." I can never forget his earnestness, and the expression of his countenance as he said these words. I said to him your feelings are now like David's when he so ardently desired to enter into the courts of the Lord. His soul was at this time indeed athirst for God. I was frequently with him during the last week of his life, but he was not able to converse much on account of great difficulty of breathing. He often expressed a willingness and sometimes a great desire to depart. He bore his sufferings with much patience and resignation.

He requested his parents to present to me after his death a beautiful little collection of hymns and sacred poetry, a memento which I highly prize. A stanza was marked in the book as peculiarly expressive of his situation and feeling, the last of a hymn entitled, "Wrestling Jacob:"

"Lame as I am, I take the prey,
Hell, earth and sin, with ease o'ercome;
I leap for joy, pursue my way,
And as a bounding hart fly home;
Through all eternity to prove
Thy nature and thy name is love."

His funeral was attended by his Sunday school classmates who followed after the mourners in procession. His death made a deep and solemn impression on their minds, and I doubt not as we committed his "dust to dust" we each felt to say "let me die the death of the righteous, and let my last end be like his."

Brooklyn, L. I.

THE GREAT WEED.

James is a little boy between three and four years of age. One day he took a pleasant walk with his mother in the garden. As they passed along through one path after another, he began to pull up the little weeds which he found growing among the beautiful flowers. By-and-by he came to a very large one. He laid hold of it with all his strength, but he could not remove it from its bed. It had thrust its strong root deep into the ground, and it refused to yield to the strength of such a tiny boy. After repeated trials, he stopped a moment, and then said to his mother:

"Mother, you used to tell me I must get all the sins out of my heart before they got to be great ones; if I didn't, they would have great roots, and then I couldn't get them out. And mother, isn't this weed like sin? I could have pulled it up easy, when it was a little weed, but now it is a great one, it has got such great roots, I can't get it up."

Yes, children, sins are, in *some respects*, like weeds. There are no *little* sins, strictly speaking, which, like little weeds, grow into great ones: for all *sins* are *great* ones. But the *habit* of committing any sin,—for example, the sin of disobeying parents; breaking the Sabbath; using bad words; telling untruths, &c.,—will grow stronger and stronger, every time you indulge in it, and that is what James' mother meant, when she told him to get all the sins out of his heart, before they got to be great ones. Get every sin out of your heart, before you get a *habit* of committing it. It is much easier for a youth to dash from his lips the intoxicating cup, while as yet he has touched, tasted and handled it but a little, or not at all, than it will after he has formed the dreadful *habit* of intemperance. To break off from the sin of profaning the name of God, or of falsehood, when first indulged in, the child or youth will find, like pulling up little weeds, comparatively easy; but the man who has long indulged in it, will find it, as James did the pulling up of this great weed, extremely difficult.

Don't forget, then, youthful readers, the *great weed.* See that all are got out of your hearts now, and ask God to help you get them out, lest the habit of committing them should become so strong, that you can never overcome it.—*S. S. Visiter.*

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions since his report of March 22, has received the following contributions, viz.—

From Christ ch., Hartford, Ct., for Akron, Ohio, $65 81; St. Luke's ch., Glastenbury, Ct., half, $10; St. Paul's ch., Windsor, Vt., $6, St. Paul's ch., Detroit, Mich., per C. C. Trowbridge, Esq., half, $80; Zion ch., Pontiac, Mich., $2 50, St. Luke's ch., Kalamazoo, Mich., $2, St. Paul's ch., Jackson, Mich., $2, St. Patrick's ch., Clinton, Mich., $10, St. Andrew's ch., Ann Arbor, Mich., $16, Grace ch., Port Huron, Mich., $6, M. H. Wilcox, Cassopolis, Mich., $1; St. Luke's ch., Hope, N. J., half, 07 02, St. James' ch., Knowlton, N. J., half, $2 58; Zion ch., Belvidere, N. J., half, $2 15, Trinity ch., Potsdam, N. Y., $5; St. Paul's ch., Albany, $15, do. for church at Akron, O., $20, St. James ch., Hyde Park, N. Y., half, $5 50, do. special, $10; St. Peter's ch., Morristown, repaid by foreign committee, $5 14, St. Timothy's ch., Massillon, O., $17 75, St. James's ch., Hamilton parish, Va., half, $14 50, St. Mark's ch., Halifax, Va., half, $25 69, Rev. J. Grammer, rector of the same, half, annual, $10, Mrs. T. G. Coleman, do., half, $5; sundry others, $6 38, Rev. W. M. Jackson, Va., half, $50; several friends per do., half, $6 50; St. John's ch., Jacksonville, Florida, $3, Miss F. Lambert of Sharon, Ct. $3, St. George's ch., Flushing, L. I., per Rev. R. C. C. Parker, $70 43, Christ ch., Macon, Ga., half, $25, Quinquagesima offerings of sundry ladies in Frederick parish, Clark co., Va., per Rev. W. G. H. Jones, rector, half, $26 32; do. St. Paul's ch., Tompkinsville, Staten Island, half, $5 28. Total amount, $542 78.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co.,
March 30, 1843. 152 Broadway, N. Y.

Note.—The treasurer has received information that the sum of $629 60 is in the hands of the Receiving Agent in Mobile, $575 of which being contributed by Christ Church, Mobile, and $54 60 from St. Paul's Church, Greensborough, Alabama.

FOREIGN MISSIONS.

The treasurer of the Foreign Committee acknowledges the receipt of the following sums since last report:—

From Christ ch., Norwich, Ct., Quinquagesima collection, per W. S. Tyler, treasurer, $50, monthly offerings of St. George's ch., Hempstead, L. I., per Rev. Dr. Carmichael, $2, St. George's ch., Milford, Ct., Quinquagesima collection, $4 25, St. Paul's ch., Detroit, Mich., one half, $79 86, Zion ch., Pontiac, Mich., half, $2 50, St. Luke's ch., Kalamazoo, Mich., half, $2, St. Paul's ch., Jackson, Mich., $11 10; St. Luke's, Glastenbury, Ct., per Rev. G. H. Nichols, half, $10; St. Timothy's ch., Massillon, O., half, $17 75, Sunday school Christmas offering of same, for Africa, per Mr. John Swan, $5 40, Harcourt parish, Gambier, O., $10, Female Society of St. Luke's church, Granville, O., for Africa, $5, Trinity ch., Cleveland, O., $1, St. Paul's ch., Maumee City, $5 62, do. do., for Africa, $0 25; Christ ch., Huron, for do., $0 50, Rev. A. Sanford of Granville, for China, $5, through Rev. M. T. C. Wing, R. A., Gambier, O., a lady, through the Rev. Geo. Leman, for Africa, $1, St. James' ch., collection, Warminsville, Hamilton parish, $14 50, Miss B. K. Page, for Greece, $30, through Rev. W. Hodges, collection at St. Mark's ch., Halifax, Va., per Rev. S. Grammer, half, $25 68, Mrs. Sarah Ann Carlamss, $2 50, Col. C. H. Carlamss, annual subscription, half, $1; Mrs. Lucy Kilson, $0 25; Mrs. E. M. L., half, $0 25—$0 50, Miss Nannie Nelson, half, $0 12, Mrs. Mary Green, half, $0 25, Mrs. Sarah A. Leigh, annual subscription, half, $1, Mrs. M. E. Grammer, do., half, $2 50, Rev. J. Grammer, do., half, $10, Mrs. G. Coleman, in part do., half, $5, several friends by Rev. W. M. Jackson, half, $6 50, Rev. W. M. Jackson, half, $50, St. Luke's ch., Hope, N. J., Quinquagesima collection, half, $7 02, St. James' ch., Knowlton, do., half, $2 48, Zion ch., Belvidere, do., half, $2 15, St. Thomas' ch., N. Y., for Cape Palmas mission, per F. L. Servoss, Esq., treasurer, $10, family mite box, N. Y., $1 31, a friend to foreign missions, Middletown, Ct., through Rev. Dr. Jarvis, $5, a lady, by do., $1—$6, from a lady of St. George's ch., N. Y., per Rev. Dr. Milnor, $5, from a lady of St. George's ch., N. Y., per do., $1—$6. Total, $400.

F. T. WINSTON, Acting Treasurer.
New York, March 29, 1843.

THE JUVENILE PIANIST.

THE Juvenile Pianist, or a Mirror of Music for Infant Minds. Illustrated by numerous Diagrams and Engravings.

For sale by JAMES K. SIMON,
March 18—4t. Fifth st., above Spruce.

THE SABBATH SCHOOL AS IT SHOULD BE.

THE Sabbath School as it Should be, by William A. Alcott.

For sale by JAMES K. SIMON,
March 18—4t. Fifth st., above Spruce.

MEMOIR OF BISHOP MOORE.

PERSONS residing in Baltimore and vicinity, can be supplied with the above valuable work on application to Mr. D. Brunner, Bookseller, No. 1 North Charles street, who is also duly authorized to receive monies due for copies already delivered.

Dec. 24, 1842. W. STAVELY & CO.

SACRED MUSIC.

A GENTLEMAN of liberal education, from Boston, who has had much experience in managing church choirs and large musical societies, can be engaged to direct a good choir in Philadelphia.—Apply to Rev. Albert Barnes.

BOOKS AT REDUCED PRICES.

H. HOOKER, No. 178 Chesnut street, keeps constantly on hand all the new religious and standard books. School and classical books, children's books and the principal articles of stationary, which he has determined to sell very low for cash. He respectfully invites the attention of his customers and the public generally to this announcement. His stock is large, and he is the publisher of many of the most popular and useful religious books—viz., the Rev. Henry Blunt's works, now extended to nine volumes. Bickersteth's various works, &c. &c. Also all the valuable cheap publications of the day. Letter paper of a good quality for 12 cents per quire, and upwards, according to quality.

PREPARING FOR PUBLICATION.

GEORGE S. APPLETON, No. 148 Chesnut st., opposite the Arcade, has the pleasure to announce to the Clergy, Students, and Laity of the Protestant Episcopal Church, his intention of publishing early in the Spring the following valuable works—

The Kingdom of Christ, or Hints respecting the Principles, Constitution, and Ordinances of the Catholic Church, by Frederick Denison Maurice, M. A., Professor of English History and Literature in King's College, London. From the second London edition—in one handsome vol. 8vo.

Parochial Sermons, by John Henry Newman, B. D. [illegible]

Trench's Poems, [illegible] with a Recommendatory Preface, by the Rev. Samuel Seabury, D. D., one elegant vol. 12mo.

Tales of the Village—three series, by the Rev. Francis E. Paget, Chaplain to the Lord Bishop of Oxford, in three elegant volumes, 16mo, forming a portion of the Churchman's Library.

April 1.

D'AUBIGNE'S REFORMATION.—ONE VOLUME 75 cts.

FOR SALE BY PERKINS & PURVES, No. 134 Chestnut street. History of the Great Reformation of the sixteenth century in Germany, Switzerland, &c. By H. Merle D'Aubigne, in one volume for 75 cts.

Mar. 11—3t.

A TEACHER

IS wanted for the Boys Parochial School of St. John's Church, N. L. He must be an Episcopalian, well educated, and have some experience in teaching. Application may be made to the Rector of St. John's.

April 1.

OUR COUNTRY SAFE FROM ROMANISM.

OUR Country Safe from Romanism, a Sermon delivered by the Rev. Thomas Brainerd, Pastor of the Third Presbyterian Church, Philadelphia. Price 15 cts.

Just published and for sale by JAMES K. SIMON,
April 1—3t. Fifth st., above Spruce.

DR. HENSHAW'S LECTURES.

TWO Lectures in answer to the inquiry, "What is the true Construction of the Terms, 'Priest, Altar, and Sacrifice,' as used in the office of the Church," with an Appendix, exhibiting the Views of Calvin and the Early Presbyterians, Wesley, Clarke, and others, upon the Apostolical Succession, by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

ALSO,

The Lord's Supper Considered, in two Articles, extracted from the Southern Churchman.

Just received and for sale by H. HOOKER,
178 Chesnut st., opposite the Masonic Hall.
April 1.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, CINCINNATI, OHIO.

MISS Margaret Cox designs opening her school for young ladies, in Cincinnati, on the 1st of May, 1843, and will be assisted therein by competent teachers, both in the useful and ornamental branches of a polite female education. Strict attention will be paid both by the Principal and teachers of the Institution to the moral and intellectual training of their pupils.

The charge for Boarding and Tuition, (the latter comprising the usual branches of an English education, with instruction likewise in Latin, Geometry, Algebra, the Natural Science, and Mental Philosophy, with attention to Needlework) will be for the Scholastic year $200 00

For the Senior Class of Day scholars per quarter,		12 50
For the Middle Class of do.	per do.	10 00
For the Junior Class of do.	per do.	8 00
For scholars in the Juvenile department	per do.	6 00
Tuition in French	per do.	10 00
" in Music	per do.	15 00
" in Drawing	per do.	10 00
Use of instrument	per do.	4 00
Washing	per do.	5 00

A charge of $3 per quarter will be made for Fuel, Bedding, and other incidental expenses.

All payments for Boarders, semi annually in advance, or Day scholars, quarterly in advance.

REFERENCES.

Right Rev. C. P. McIlvaine, } Gambier, Ohio.
Dr. H. M. Thrall, }
Henry S. Coxe, Esq., St. Louis, Mo.
Alfred Bledsoe, Esq., Springfield, Ill.
B. Reed McIlvaine, Esq., N. Y.
Richard S. Cox, Esq., Washington City.
Wm. McIlvaine, Esq., Burlington, N. J.
Mrs. Richard Douglass, Chillicothe, Ohio.
Rev. Mr. Britton, do.
J. N. Whiting, Esq., Columbus, Ohio.

Cincinnati.—Mrs. Sarah King, Rev. C. Colton, Judge Este, Judge Burnet, Judge Cilley, Judge McLean, Dr. Richards, Dr. Woodward, Edward Mansfield, Esq., John D. Jones, Esq.

Rev. Wm. Smallwood, Zanesville, Ohio, Rev. Mr. Berry, Cleveland, Ohio.

Rev. G. W. Ridgely, Chester, Pa.

Philadelphia.—Rev. John A. Clarke, D. D., Rev. Caleb J. Good, Rev. H. A. Boardman, Clem. C. Biddle, LL. D., George Harrison, Esq., Henry J. Williams, Esq., Henry McIlvaine, Esq. Feb. 18—3m

SCHOOL FOR YOUNG LADIES, PHILADELPHIA.

THE Rev. C. J. Good, late Professor of Ancient Languages, in Washington College, Hartford, proposes opening a select school for Young Ladies, at 311 Walnut street, near Eleventh, on the tenth of April next.

The Academical year, of ten months, is divided into two terms of five months each; the first commencing on the 1st of September, and ending on the 31st of January, the second commencing on the 1st of February, and ending on the 30th of June.

Pupils can enter during a term, but are expected in all cases to remain till its close.

The course will embrace a thorough and extensive English Education, with instruction also in Latin and Greek, French and Drawing.

TERMS.

For Instruction in Latin and Greek, French and Drawing, Biblical Studies, Mathematics, Intellectual and Moral Philosophy, Logic, Rhetoric, and all the usual branches of an English Education, $25 00 per quarter.

To Pupils over twelve years of age, for Latin and English, $20 per qr.

To Pupils under twelve years of age, for Latin, French, and English, $17 50 per qr.

To Pupils under twelve years of age, for Latin and English, $15 per qr.

Stationery and fuel, $1 per qr.

Text books furnished (if desired) at the usual store prices.

Payable quarterly.

Further information may be obtained at 194 South Ninth street, or from the

Rt. Rev. H. U. Onderdonk,
Rev. Dr. Tyng, Lewis R. Ashhurst, Esq.
Rev. Mr. Neville, Dr. C. Morris,
Rev. Mr. Spear, Cornelius Stevenson, Esq.
Rev. H. Hooker.

March 4—3m.

BARLEYWOOD SEMINARY.

MRS. E. JOHNSON, PRINCIPAL.

Miss C. M. Haven, Miss R. M. Moses, *Associate Teachers.* Miss L. N. Haven, *Music Teacher, &c.* Miss E. Hildebrand, *Teacher in Needle work.*

THIS Institution is situated in that delightful part of Maryland, termed Maryland Tract, two miles from the Baltimore and Ohio Railroad, and is now open for the reception of pupils.

It is a quiet, pleasant, and healthy site, offering every inducement to parents and guardians who wish to place their charge in a valuable establishment. The Principal is a winning guardian, and devoted Christian. The teachers are experienced, and worthy of their trust, and the discipline of the Institution based on moral, social and religious principles. The Academic year contains two sessions, one beginning September 11th, and ending February 22d. The other commencing February 23d, and ending July 27th.

For Board, Tuition, and all necessary expenses per session,	$70 00
Music,	25 00
French, Latin and Drawing, each	10 00
Needle Work,	4 00

Address Mrs. E. Johnson, Petersville, Frederick county, Maryland.

REFERENCES.

Rt. Rev. W. Whittingham, Baltimore, Rev. J. Peterkin, Frederick Town, Rev. O. Bulkley, Maryland Tract, Rev. A. Stuart, Battle-Town, Virginia, Rev. W. Armstrong, Wheeling, Virginia, Rev. W. Bell, Norfolk, Virginia. Dec. 31—tf.

MIDDLETOWN ACADEMY.

THE Rev. J. H. TYNG, having been invited by the Trustees to take charge of this Institution, has engaged a Rev. brother to occupy its dwelling-house, with whom he will himself board. A small number of lads will be received into the same family. The Principal will therefore have such pupils always under his eye, and will be answerable for their safety and comfort—will promote such recreations as are best for them, will instruct them himself in all their studies—and do what he can for their manners, their morals, and religious culture. No pupils of unpromising character will be received—and such as misbehave will be withdrawn. The location of this school is retired, central and healthy—accessible from Philadelphia by the boat through Delaware city or Port Penn—or through Wilmington by the Milford stage; and from Baltimore through Elkton and Warwick, or through Wilmington.

Its charges per session of five months are, for board and all incidentals, with tuition preparatory to college, sixty-five dollars. There are no extra charges, provided pupils furnish their own towels, bedding and books. For these, if provided for them, there is a charge of ten dollars per session. Charges to be paid at the beginning of the session.

The Summer Session begins on 1st of May.

This Institution, in point of price and advantages, will compare favorably, it is thought, with any in the country. Reference is given to the Bishop and Clergy of Delaware, to the Editors of this paper, Professor C. D. Cleveland, and to all others interested in the premises.

Middletown, New Castle Co., Del., Feb. 25, 1843.

PHILADELPHIA ORGAN MANUFACTORY.

CHURCH and PARLOR ORGANS of every description manufactured on reasonable terms, and warranted in every respect, and by means of the application of certain new improvements which have been the result of several years experiments of a Committee in Europe, appointed for the purpose, a tolerable and equal character of tone can be given to an instrument which the old routine cannot effect.

The necessary arrangements having been made, orders will now be received for making the Physharmonika and Aeolina stops. These are two new reed stops of a superior nature, in regard to quality of tone, and keeping in tune, the former more mellow and still more powerful than any usual one—the latter particularly effective in a swell. These can be introduced in any Organ of a tolerable wind arrangement.

Scheibler's *equal vibrating temperament* having been set in the large organ of Zion Church, the 2d Presbyterian Church, and a number of smaller instruments in this city, can be heard and tried.

Small sized Organs on hand. H. KNAUFF,
No. 167 Vine street, Philadelphia.

*** Pianos tuned in the city on the equal temperament. Feb. 11th.